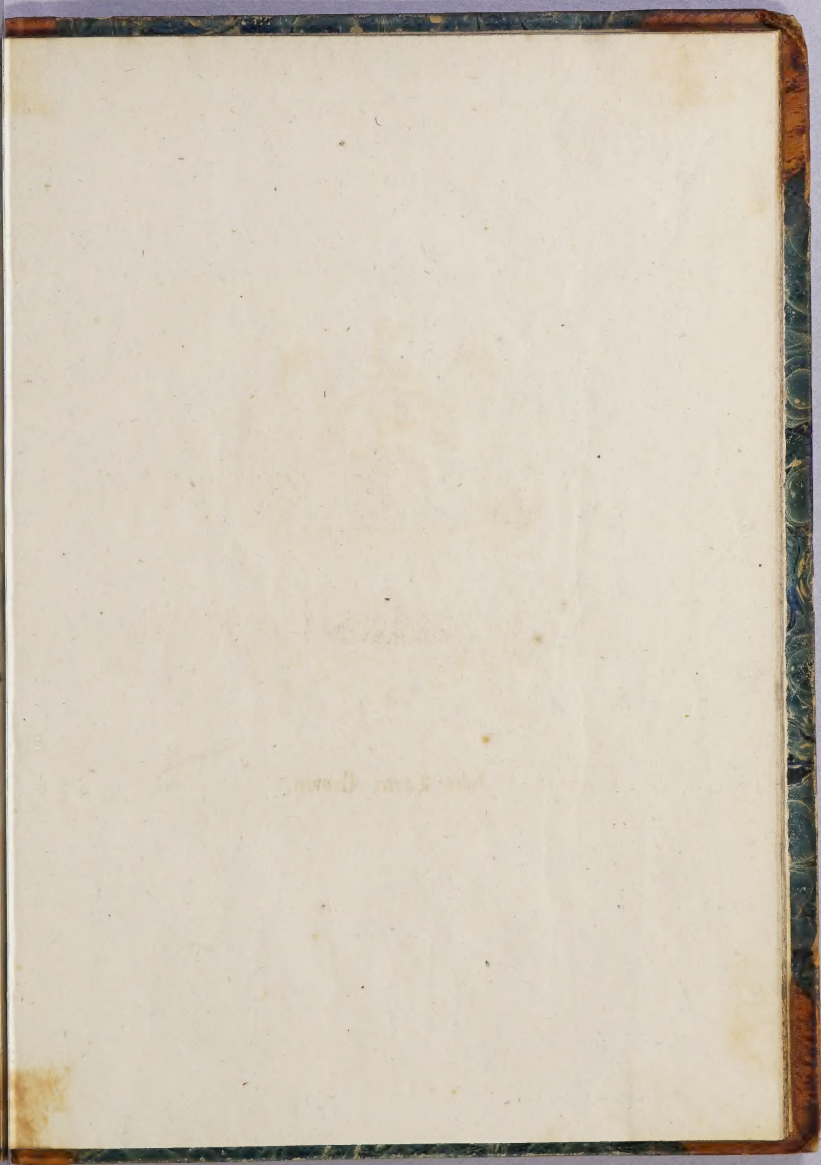
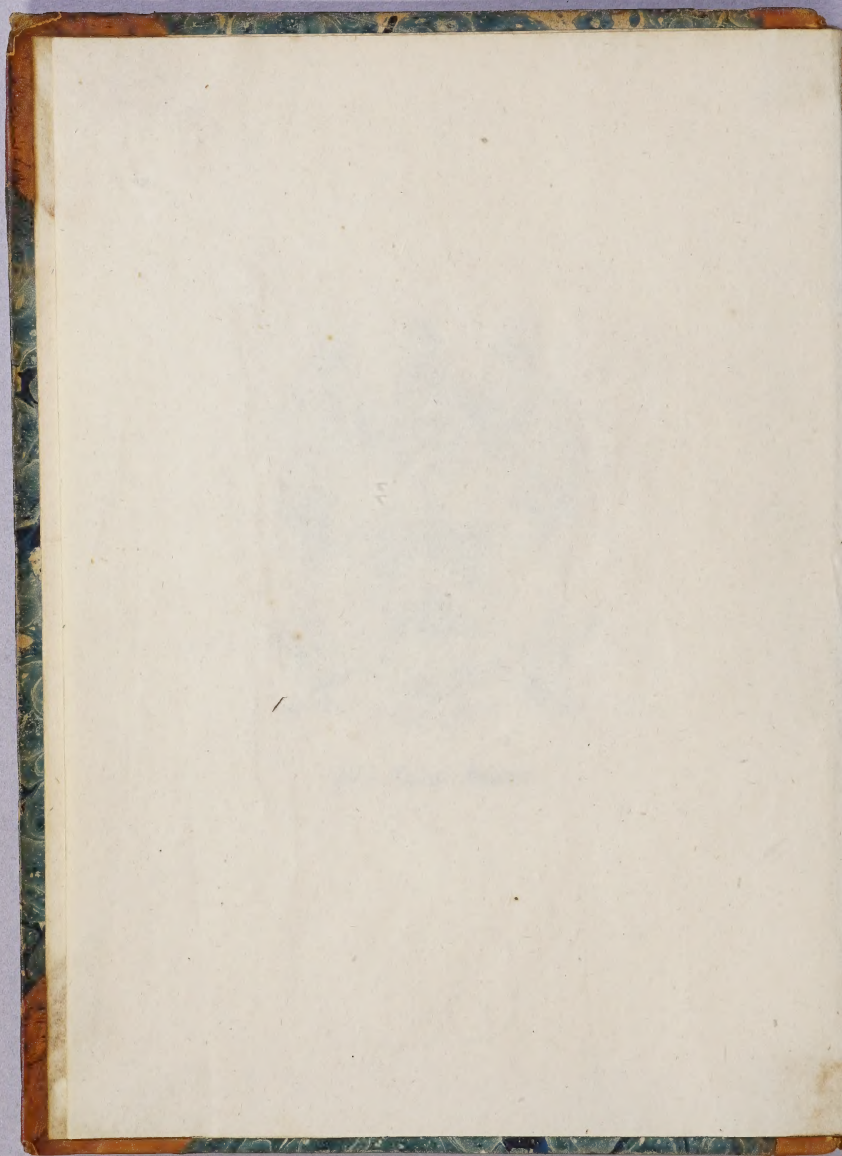


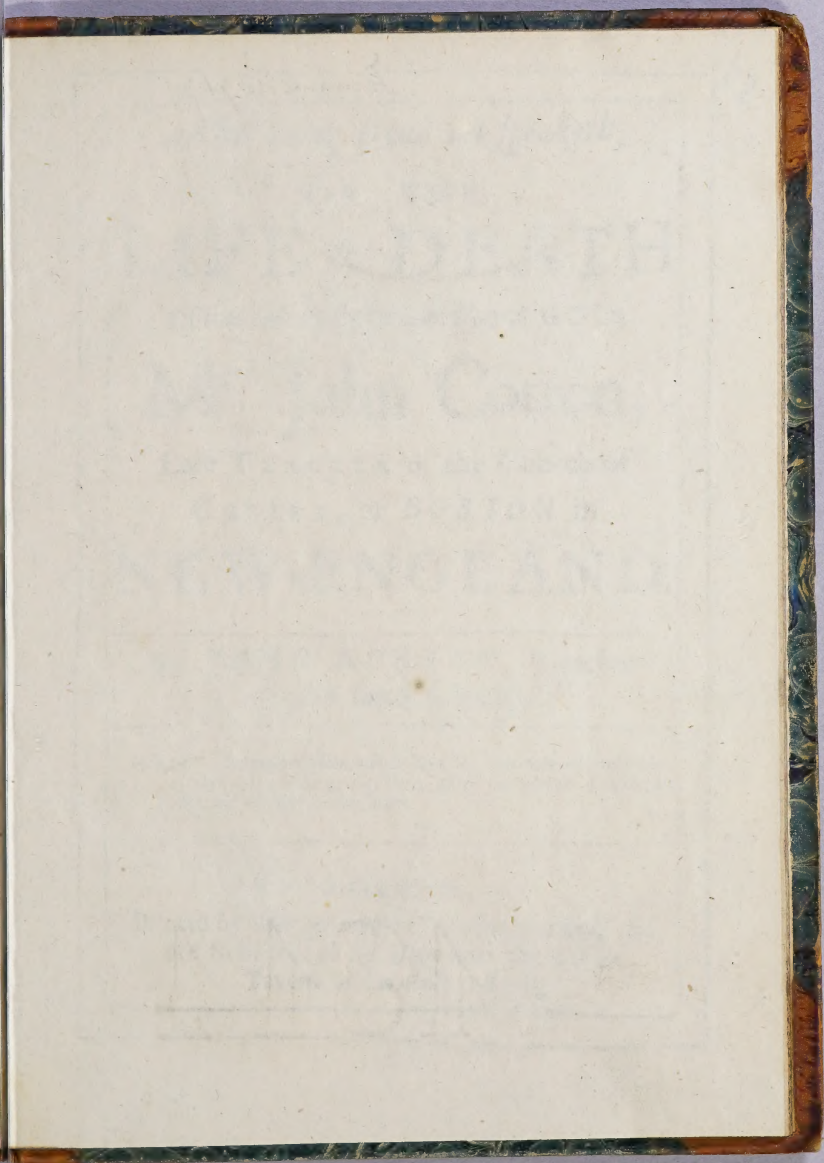




John Carter Brown.







LIFE & DEATH

OF THE

COTTON

THE TARIFF OF THE COTTON
IN THE UNITED STATES

NEW ENGLAND

BY

J. W. FLETCHER

NEW YORK
PUBLISHED BY
J. W. FLETCHER

Abel being Dead yet speaketh;
OR, THE
LIFE & DEATH

Of that deservedly Famous Man of GOD,
M^r John Cotton,
Late TEACHER of the Church of
CHRIST, at BOSTON in
NEW-ENGLAND.

By JOHN NORTON, Teacher
of the same Church.

Heb. 12. 7. Remember them which have the rule over you, who have
spoken unto you the word of God; whose faith follow, considering
the end of their conversation.

LONDON,

Printed by Tho. Newcomb for Lodowick Lloyd, and
are to be sold at his Shop next the Castle-
Tavern in Cornhill. 1658.

of being Deaf and dumb

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Printer of the Court, in the City of
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Tavern in Cornhill, 1638.

PRICE



The Life and Death

OF

Mr JOHN COTTON,

The late Reverend Teacher of the Church
of Christ, at *Boston* in NEW-ENGLAND.

IT is the priviledg of the blessed who lived in Heaven, whilst they lived on Earth; That they may live on Earth, whilst they live in Heaven. And 'tis a part of the Portion of the Saints, that (together with the benefit of the living) they may enjoy both the life and death of those, who both lived and dyed in the Faith. *Life and Death are yours.* By Faith *Abel* being dead many thousand years since, yet speaketh, and will speak whilst time shall be no more. That the living speak, is no wonder: but that the dead speak, is more then miraculous. This; though it be, enough to draw forth attention from the sons of men; Who is not affected with miracles? yet being influenced with a Divine and special Benediction, for the memorial of the Just is blessed: To suppress an Instrument of so much good with silence, were not only unthankful

1 Cor. 3. 22.
Hebr. 11. 4.

ness to the dead, but an injury to the generation present, and to many an one that is to come. To preserve the memory of the blessed with the Spices and sweet Odors of their Excellencies and Weldoing, recorded to posterity, is a super-*Egyptian* embalming, and a service which many reasons perswade unto.

This we do as men; glad to rescue and solicitous to preserve any excellency in the Sons of mortality, that may outlive Death; desire of continuance in being, is in it self inseparable from being. Dumb Pictures of deserving men answer not ingenuous minds capable to retain the memorial of virtue, the real effigies of their Spirits. Besides unhappy Emulation, happily expiring with the life of the emulated: We greedily own and enjoy such Worthies, when they are not, whom envy in a great Degree bereaved us of, whilst they were.

ἡμεῖς φίλοι
ὄντες ἐπὶ τοῖς
μνήμασιν κα-
λένομεν καὶ ἀχ-
ρῶτας ἐκ ἐν-
δοῦτος

Nam is demum
est amicus qui
etiam extincti
memoriam ser-
vat, ejusque
causā dolet, li-
cet non amplius
superstes sit.

Heb. 11. 36.

This we do as Friends; hence the *Smyranean* Poet of old, He is a true friend, who continueth the memory of his deceased Friend. And this is done, not only in love to them, but also in love to our selves, thereby easing in part our loss, and saving so much of our own lives. He may the better be heard, who reckoned his Friend the one half of himself: when *Moses* intimates a Friend to be as our own Soul, whilst *Calvin* lives, *Beza's* life is sweet; when *Calvin* dyes, death is the more acceptable unto *Beza*.

This we do as Christians: The Deeds of those worthies was the subject matter of the speech of the Saints; these all obtained a good Report. A considerable part of the Scripture is a divine testimony of what the Faithful have done and suffered, recorded unto succeeding Generations, not only as a memorial of them, but as so many practical demonstrations of the Faithfulness of God: as so many full and glorious triumphs over the World, Sin and Satan, obtained by persons in like temptations, and subject to like passions with our selves. A quickning motive unto such who have understanding of the times, not to pretermitt those testimonies, the signal presence of God in whom, manifests them to have been fore-appointed, for the further compleating of

that

that Cloud of Witnesſes which elevates the Beholders thereof, to lay aſide every weight that doth ſo eaſily beſet us, and with the ſame ſpirit to run the race that is ſet before us.

The Myſtery of God, concerning all the tranſactions of his eternal purpoſe upon the Theatre of this World, throughout the whole time of time. being fully accompliſhed and revealed, (that of Jeſus Chriſt himſelf excepted) in none of all the work which he hath gloriouſly done, will he be admired ſo much in that day, as in what he hath wrought in the lives and deaths of Beleevers, as Beleevers. The ſame object is as admirable now as then, that it is not ſo much admired, is, becauſe it is not ſeen now ſo much as it ſhall be then. The greateſt Object out of Heaven is the life and death of ſuch upon Earth, who are now in Heaven. You may beleeve it, what God hath done for the Soul of the leaſt Saint of ſome few years continuance, were it digeſted into Order, would make a volume full of temptations, ſignes, and wonders: A wonderful Hiſtory, becauſe a Hiſtory of ſuch experiences, each one whereof is more then a Wonder. No greater acts then their obedience, both Active and Paſſive unto the death. The ſufferings of the Apoſtles may well be reckoned amongſt the Acts of the Apoſtles. No greater Monuments then their Register: To live and die in the Faith of Jeſus; to do things worthy to be written, and to write things worthy to be done, both is good, and doth good. 'Tis better with *William Hunter*, then with *William the Conqueror*. 'Tis better to have a name in the Book of Martyrs then in the Book of Chronicles. Martial Conquerors conquer Bodies, by deſtroying. Confessors conquer Souls, by ſaving. They overcame by the blood of the Lamb, and the word of his Teſtimony, and loved not their lives unto the death. Amongſt theſe, as the Age that now is (through Grace) hath abounded with many worthies, ſo This Eminent Servant of God, the ſubject of our preſent meditation, may without wrong unto any be placed amongſt the firſt Three. Had it pleaſed the only wiſe God to have put it into his heart to have imitated *Juſtin*, in leaving behind him the Hiſtory:

of his own Life, how many would have gladly received it, as *Elisba* did the Mantle which fell from *Elijah*, when he was caught up and carried from him into Heaven : But Divine Providence otherwise disposing, it remains that they who have known his doctrine, manner of Life, purpose, Faith, Long-suffering, Love, Patience, Persecutions, and affliction, do not suffer such a Light to be hid under a Bushel, but put it on a Candlestick, that it may give light to them that are in the House.

His birth.

His Birth-place, *Derby*, we shall not detain the Reader at, though a Scituation in respect of the purity, and frequent Agitation of the air, attempered (in the judgment of the Orator) for the breeding of better Wits. Creatures are in their kind subservient; but, 'tis God, (not the air) who puts Wisdom into the inward parts, and giveth understanding to the heart. As the wise man and the Fool die, so are they both ordinarily born in the same place. The glory of every good and perfect gift reserved for the Father of Lights.

Let it be sufficient to acknowledge both the place an honor to the person, and the person an honor to the place. What *Basil* sometime commended in the *Martyrs*, the same is to be looked at in our Confessor (or Martyr, which you please) namely, that his praise is not to be derived from his Country here below, wherein he was born : But from his Relation unto that *Hierusalem* which is above, where he was instrumentally born again, according unto Grace. The mercy of a good Descent which the joint-consent of all generations, hath always voted not to be the least part of outward happiness, God blessed him with from the womb. His parents being persons of considerable quality, and of good reputation. Their condition, as to the things of this Life, competent ; neither unable to defray the expence of his education in literature, nor so abounding as to be a temptation on the other hand unto the neglect thereof. *Crates* the Philosopher would needs go unto the highest place of the City and cry in the audience of all the people, O men ! whether go ye ? why take ye so much pains to gather riches for your Children, and have no care to train them up, who should enjoy

enjoy them? And *Plutarch* was wont to say, that he would add but this one thing thereunto; That such men as these were, are very like to them who are very careful for the shoe, and take no care for the foot. But God who had predetermined this then tender plant to be a Tree of Life for the feeding of many thousands, to be a chosen Vessel to bear his name before the Nations; in way thereunto inspired his Parents with an effectuall sollicitude concerning the ordering of the child in his Minority. The Grecians called Timorous Erudition, *Paideia*; The word it self a loud admonition to wise Fathers, not to suffer the Childish years of their Offspring, to pass away without discipline. Though vain man would be wise, yet may he be compared to the Cubb, as well as to the wild Asses Colt: Now we know the Bear when she bringeth forth her young ones, they are an ill-favoured lump, a masse without shape, but by continuall licking, they are brought to some form. Children are called Infants of the palms, or Educations, not because they are but a span in length, but because the Midwife, as soon as they are born, stretcheth out their joynts with her hand, that they may be more streight afterwards. *Lam. 2. 20.*

עילוי
ספח

This care in the Parents was quickly above expectation encouraged in the First-Fruits of their young Sons proficiency, more and more increasing great hopes concerning him throughout the whole time of his minority, wherein he was trained up in the Grammar-School of *Derby*, Three ingredients *Aristotle* requires to compleat a man: An innate excellency of Wit, Instruction, and Government: The two last we have by nature, in them man is Instrumental: The first we have by nature more immediately from God. This native aptitude of mind, which is indeed a peculiar gift of God, the Naturalist calls the sparklings and seeds of vertue, and looked at them as the principles and foundation of better education. These, the Godly-wise advise such to whom the inspection of Youth is committed, to attend unto; as Spring-masters were wont to take a tryal of the vertue latent in Waters, by the morning-vapours that ascend from them. The Husbandman perceiving the nature of the soyle, fits

*Animi nostri
sunt agri ani-
mati. Clem.*

it.

it with suitable seed: A towardly Disposition is worse then lost without Education. The first impression sinks deep, and abides long. The manners and learning of the Scholar, depend not a little upon the manners and teaching of the Master. Physicians tell us, that the fault of the first concoction is not corrigible by the second; and experience sheweth, that errors committed in youth through defect of education, are difficultly cured in age. *Mephiboseth* halteth all his life-long, of the lameness he got through his Nurser's carelesness when he was a child. In the piety of *England's Edward* the the Sixth, and *Elizabeth*, History ingenuously and thankfully acknowledgeth the eminent influence of their Tutors: But amongst the causes of *Julian's* Apostacie, the same Remembrancer mentioneth it as a principal one, that he had two Heathenish masters, *Libanius* and *Iamblicus*, from whom he drank in great prophaneness: The best soil needs both tilling and sowing; there must be culture as well as seed, or you can expect no harvest. What son is he, that the father chasteneth not? And that our daughters may be as Corner-stones, Palace-stones, and (albeit the weaker vessels, yet) vessels of precious treasure, they must be carved, that is, suffer the cutting, engraving, and polishing hand of the Artificer. Since the being of Sin, Doctrine and Example alone are insufficient; Discipline is an essential part of the nurture of the Lord. The learned and famous *Melancthon's* words are remarkable, speaking of his Schoolmaster: I (saith he) had
 "a Master, who was an excellent Grammarian: He imposed
 "upon me such and such exercises, not permitting any o-
 "mission thereof: As often as I erred I was punished, but
 "with such moderation as was convenient. So he made me
 "a Grammarian. He was an excellent man; he loved me as
 "a son, and I loved him as a Father; and I hope we shall both
 "shortly meet together in Heaven. His severity was not seve-
 "rity, but paternal discipline.

Mel. Adam in
vita Melanct.

Mans Belial-heart, because such, though it cannot want, yet it will not bear the yoke of Education. Children love not to take physick, though they die without it. The non-acknowledgment hereof, is the denying of our Original disease:

disease; The rejection of it, is to choose transgression rather than correction. If you ask why the famous *Lacedemonian* State lived and flourished, when their sister-Cities of *Greece* fell to dissoluteness, and from thence to confusion: *Xenophon* tells us the reason thereof was, because the *Lacedemonians* established the Education of their Youth by a Law, which the other *Grecians* neglected. Sure we are that it is a Statute in *Israel*, and a Law of the God of *Jacob*, *Fathers bring up your children in the nurture and admonition of the Lord*. And unto the training up of a child in the way he should go, faithful is He which hath promised, that when he is old, he will not depart from it.

*Xenophon in
lib. de repub.
Lacedæm.*

About thirteen years of age he was admitted into *Trinity*-Colledge in *Cambridge*, much about the time whereat the famous *Juel* was sometimes sent unto *Oxford*; at the hearing of whose Lectures afterwards, his sometime Tutor *Parkhurst* saluted him with this Distich:

*He is admitted
into Trinity
Colledge in
Cambridge.*

*Olim discipulus mihi chare Juele fuisti:
Nunc ero discipulus, te rennente, tuus.*

*Great Juel, Thou a scholar wast to me:
Though thou refuse, thy scholar now I'll be.*

'Tis not Youth, but Licentiousness in Youth, that unfits for an Academical state; such as *Philostratus* long since complained of, who stain an *Athenian* life with wicked manners. The Prince of the *Peripatericks* describing his Hearers, distinguisheth between Youths in years, and Youths in manners: Such who are Old in days, yet Youths in disposition, he rejects: Such who are Youths in age, but Seniors in spirit and behaviour, he admits into his Auditory. *Junius* telleth us, that his Grandfather was wont to write to his father *Dionysius*, when a Student in the Universities of *France*, with this salt superscription: *Dionysio dilecto filio, misso ad studendum: To Dionysius my beloved son, sent to study*. Idleness in youth is scarcely healed without a scar in age. Life is but short; and our lesson is longer then admits the loss of so great an opportunity,

*Dionysio dilecto
filio, misso
ad studendum.
In vita Junii.*

Juveni parandum, seni utendum est.

tunity, without a sensible defect afterward shewing it self. Bees gather in the Spring, that which they are to live upon in the Winter: Therefore *Fox* Bishop of *Winchester* willed the Students of that Colledge whereof he was a Benefactor, to be as so many Bees. *Seneca* admonisheth his *Lucilius*, that those things are to be gotten whilst we are young, which we must make use of when we are old. Accordingly God, who had set apart our Student to be a *Junius*, not a *Dionysius*, inclined his heart unto such attractive diligence, and effectual improving of opportunities: whence his profiting in the Arts and Languages above his Equals, so far commended him unto the Master and Fellows, as that he had undoubtedly been chosen Fellow of that Colledge, had not the extraordinary expence about the building of their great Hall at that time put by, or at least deferred their Election until some longer time.

He removed from *Trinity* to *Emanuel*.

From *Trinity* he was removed to *Emanuel*, that happy Seminary both of Piety and Learning. The occasion I cannot now learn: howsoever it may call to minde that Maxim of the Herbalists, *Planta translatio est planta perfectio*; The transplantation of a plant, is the perfection of a plant. In that Society the Lord gave him favor; so that in due time he was honored with a Fellowship amongst them, after a diligent and strict Examen according to the Statutes of that House. Wherein this is not unworthy the taking notice of; That when the Poser came to examine him in the Hebrew tongue, the place that he took trial of him by, was that *Isaiah* 3. against the excessive bravery of the haughty daughters of *Sion*; which hath more hard words in it, then any place of the Bible within so short a compass; and therefore though a present construction and resolution thereof might have put a good Hebrician to a stand, yet such was his dexterity, as made those difficult words facill, and rendred him a prompt Respondent. This providence is here remarkable concerning him, That whereas his Father (whose Calling was towards the Law) had not many Clients that made use of his Advice in Law-matters before, it pleased God after his Son's going to *Cambridge* to bless him with great Practice,

so that he was very able to keep him there, and to allow him liberal maintenance : Insomuch that this blessed man hath been heard to say, *God kept me in the University.*

He is now in the place of improvement, amongst his ^{many} beset with Examples, as so many objects of Better Emulation : If he slacken his pace, his Compeers will leave him behind; and though he quicken it, there are still those which are before. Notwithstanding *Themistocles* excelleth, yet the Trophies of *Miltiades* suffer him not to sleep. *Cato* that *Helms*, that Devourer of Books, is at *Athens*. Ability and Opportunity are now met together; unto both which Industry actuated with a desire to know, being joined, bespeaks a person of high expectation. The unwearied pains of ambitious and unquiet Wits, are amongst the amazements of Ages. *Asia* and *Egypt* can hold the Seven Wonders; but the Books, Works, and Motions of Ambitious mindes, the whole World cannot contain. It was an illicit aspiring after Knowledge, which helped to put forth *Eve's* hand unto the forbidden fruit : The less marvel if irregenerate and elevated Wits have placed their *Summum bonum* in Knowledge, indefatigably pursuing it as a kind of Deity, as a thing Numinous, yea, as a kind of Mortal-Immortality. *Diogenes*, *Democritus*, and other Philosophers accounting large Estates to be an impediment to their Proficiencie in Knowledge, dispossessed themselves of rich inheritances, that they might be the fitter Students; preferring an opportunity of Study before a large Patrimony. *Junius*, yet ignorant of Christ, can want his Country, necessaries, and many comforts; but he must excell. Through desire a man having separated himself, seeketh and intermedleth with all wisdom, *Prov.* 18.1. The elder *Plinius* lost his life in venturing too neer to search the cause of the irruption of the hill *Vetruvius*. 'Tis true, Knowledge excelleth other created excellencies, as much as light excelleth darkness: yet it agreeth with them in this, that neither can exempt the subject thereof from eternal misery. Whilst we seek Knowledge with a selfish interest, we serve the Decree; and self being destroyed according to the Decree, we hence become more able to serve the Command. The

Sancti David's
Arist. Eth.
L. 10. c. 7.

treasure which man Irregenerate travelleth for, as intending it for themselves, man Regenerate expends for God.

As he was a lover of labor, so he was communicative, a diligent Tutor, and full of Students committed to his care. He was a Didactical man, both able, and apt to teach. Ability to instruct youth, argueth a Wise-man. To guide man, *Nazianzen* accounted the Art of Arts. To be willing to teach, argueth a good man; good is communicative. Such was his Academical dexterity, that he could impart (as *Scaliger* speaks) the felicities of wit to his hearers, so accommodating and insinuating the matter in hand, as his Pupils might both perceive their profiting, and taste the sweetness of that wherein they profited. Thus by schoole-stratagems, he won the hearts of his scholars both to himself, and to a desire of learning; They were as *Socrates* and *Alcibiades*, or rather as the Prophets, and the sons of the Prophets: his pupils were honores, and lovers of him; He was a Tutor, friend and Father unto them.

Τὴν τέχνην,
ἡ ἐπιστήμην ἐπι-
στυλῶν ἀνθρώ-
πων ἀγνοῦν.

Mellific. Histo-
ric. par. 1. in
Historia Alci-
biadis.

The manner
of his Con-
version.

The manner of his Conversion take in his own words (as neer as can be remembred) thus. During his residence in the University, God began to work upon him under the ministry of Mr *Perkins* of blessed memory. But the motions and stirrings of his heart which then were, he suppressed, thinking that if he should trouble himself with matters of Religion, according to the light he had received, it would be an hindrance to him in his studies, which then he had addicted himself unto. Therefore he was willing to silence those suggestions and callings he had from the Spirit inwardly, and did wittingly defer the prosecution of that work until afterwards. At length, walking in the field, and hearing the Bell toll for Mr *Perkins* who then lay dying, he was secretly glad in his heart, that he should now be rid of him who had (as he said) laid siege to and beleaguer'd his heart. This became a cause of much affliction to him, God keeping it upon his spirit, with the aggravation of it, and making it an effectual meanes of convincing and humbling him in the light and sense of the natural enmity that is in

mans

mans nature against God. Afterwards, hearing Doctor *Sibbs*, (then Mr *Sibbs*) preaching a Sermon about Regeneration, where he first shewed what Regeneration was not, when opening the State of a Civil man, he saw his own condition fully discovered, which through mercy did drive him to a stand, as plainly seeing himself to have no true grace, all his false hopes and grounds now failing him: And so he lay a long time in an uncomfortable despairing way; and of all things, this was his heaviest burthen, that he had wittingly withstood the means and offers of grace and mercy which he found had been tendered to him; till it pleased God to let in some word of Faith into his heart, to cause him to look unto Christ for healing, which word (if memory faileth not) was dispensed unto him by Doctor *Sibbs*, which begat in him a singular and constant love of Doctor *Sibbs*, of whom he was also answerably beloved.

That which first made him famous in *Cambridge*, was his Funeral Oration for Doctor *Some*, Master of Peter-house; His fame in the University. so accurately performed, in respect of Invention, Elegancy, Purity of Style, Ornaments of Rhetorick, Elocution, and Oratorious beauty of the whole, as that he was thenceforth looked at as another *Xenophon*, or *Musa Attica* throughout the University. Some space of time intervening, he was called to Preach at *St Maries*, where he preached an University-Sermon, with high applause of Academical Wits, so that the fame of his learning grew greater and greater. Afterwards being called to preach in the same place, as one Oration of *Pericles* left the hearer with an Appetite of another; so the memory of his former accurate Exercises, filled the Colledges, especially the young Students with a fresh expectation of such Elegancies of Learning, that the Curious and Corinthian Wits, who prefer the *Muses* before *Moses*, who taste *Plato* more then *Paul*, and relish the Orator of *Athens* far above the Preacher of the Cross, (like *Quintilians* numerous Auditory, sufficient to tempt the abilities of the Speaker) flock to the Sermon with an *Athenian* Itch after some new thing, as to the Ornaments of Rhetorick and abstruser notions of Philosophy. But his Spirit now savouring

savouring of the Cross of Christ more then of Humane literature, and being taught of God to distinguish between the word of wisdom, and the wisdom of words; his speech and preaching was not with the enticing words of mans wisdom, but in the demonstration of the Spirit and of power.

The disappointed expectation of the Auditory soon appeared in their countenances; and the discouragement of their non-acceptance returned him unto his chamber not without some sadder thoughts of heart. Where he had not been long alone, but lo, Doctor *Preston* (then Master *Preston*) knocks at his door, and coming in, acquaints him with his spiritual condition, and how it had pleased God to speak effectually unto his heart by that Sermon: After which, Doctor *Preston* ever highly prized him, and both fully and strongly closed with him. Which real seal of God unto his Ministry comforted his soul, far above what the present less-acceptance of the Auditory had dejected him, or their former acceptance encouraged him. This brings to mind that celebrated story of the Conversion of the Heathen Philosopher at *Nice*, which God wrought by the means of an antient and pious Confessor, plainly declaring unto him the doctrine of Faith, after that many Christian Philosophers had by Philosophical disputations laboured in vain. Christ evidently held forth, is Divine Eloquence, the Eloquence of Eloquence. God will not have it said of Christ, as *Alexander* said of *Achilles*, That he was beholden to the pen of him that published his Acts. 'Tis Christ that is preached, not the tongue of the Preacher, to whom is due all praise. Such instances conclude, that *Paul* is more learned then *Plato*. We must distinguish between ineptness of speech, Carnal Rhetorick, and Eloquent Gospel-simplicity; between Ignorance, Ostentation, and Learning. *The Preacher sought to find out acceptable words, and words of truth.*

His *Concio ad Clerum*, when he proceeded Bachelor of Divinity (after he had been at *Boston* about half a year) was very much admired and commended. His text was *Mat. 5. 13.* *Vos estis sal terra: quod si sal insipiens fuerit, quo salietur? Ye are the salt of the earth: but if the salt have lost its savour, wherewith*

wherewith shall it be salted? In handling of which, both the weight of the matter, elegancie of phrase, Rhetorical streins, grave, sweet, and spiritual pronuntiation, rendred him yet more famous. The like did his answering of the Divinity-Act in the Schools, having a very acute Opponent, Mr *Williams Chappell*, to dispute with him. So that in *Cambridge* the name of Mr *Cotton* was much set by.

Unto this earthen vessel thus filled with heavenly treasure, His remove to *Boston* in *Lincolnshire* made their address, saying, Come and help us! And in that Candlestick the Father of spirits placeth this burning and shining light: To whom he removed from *Cambridge* about the 28. year of his age. At the first he met with some obstructions from the Diocesan, then Bishop *Barloe*, who told him that he was a young man, and unfit to be set over such a divided people. Mr *Cotton* being ingenuous, and undervaluing himself, thought so too, and purposed to return to the College again: But some of his *Boston*-friends understanding that one *Simon Biby* was to be spoken with, who was neer to the Bishop, they presently charmed him, and so the business proceeded without further trouble, and Mr *Cotton* was admitted into the place after their manner in those days.

Two things are here not unworthy of observation, (which he would sometimes speak of to his friends:) First, that in the beginning of his Ministry, he was exercised with some inward troubles which much dejected him. No sooner had Christ received his mission into his publick ministry, but he is led into the wilderness to be temptred of the Devil. Wise *Human* suffered the horrors of God, and was laid in the lowest pit. The Doctor of the Gentiles stood in need of being buffered by Satan. The Tempter is in Christs hand, and an instrumental winnower of the Disciples. His fiery darts, through the influence of him who succeeds those that are tempted, cleanse as well as smart; and this cleansing efficacy remains when the smart is over. From the experience of this Archer, are the choise Shepherds in Israel. Good spirits are much better'd by their conflicts with the worst of spirits: Spiritual Preachers are often trained up in the school of temptation.

*Tria faciunt
Theologum,
meditatio, ora-
tio, tentatio.*

tion: so true is that theological maxim, Meditation, Prayer, and Temptation make a Divine. This dispensation of the all-wise God he afterwards found not only to be beneficial to him, in preparing his heart for his work, but also that it became an effectual means of his more peaceable and comfortable settlement in that place, where the people were divided amongst themselves, by reason of a potent man in the Town, who adhered to another *Cambridge*-man, whom he desired to bring in. But when they saw M^r Cotton wholly taken up with his own exercises of spirit, they were free from all suspicion of his being pragmatical, or addicted to siding with this or that Party, and so began to close more fully with him.

And secondly, Whereas there was an Arminian party in that Town, some of whom were witty, and troubled others with disputes about those points, by Gods blessing upon his labours in holding forth positively such Truths as undermined the foundations of Arminianism, those Disputes ceased, and in time Arminianism was no more pleaded for. So God disposeth of the hearts of hearers, as that generally they are all open and loving to their Preachers in their first times: Trials are often reserved until afterwards. *Epiphanius* calleth the first year of Christs ministry, the acceptable year. The Disciples in their first mission want nothing, and return all safe; but after his death they met with other entertainment, and come short home. Young *Peter* girdeth himself and walks whither he will; but Old *Peter* is girded by another, and carried whither he would not.

For three or four years he lived and preached among them without opposition; they accounted themselves happy (as well they might) in the enjoyment of him, both the Town and Country thereabout being much bettered and reformed by his labours. After, not being able to bear the Ceremonies imposed, his Non-conformity occasioned his trouble in the Court of *Lincoln*, from whence he was advised to appeal to a higher Court: And imploying M^r *Leveret* (who afterwards was one of the Ruling-Elders of the Church of *Boston* in *New-England*) to deal in that business, and he being a plain man as *Jacob* was, yet piously subtle to get such a spiritual

spiritual blessing, so far insinuated himself into one of the Proctors of that high-Court, that Mr *Cotton* was treated by them as if he were a conformable man, and so was restored unto *Boston*. (Likewise by the same meanes it was, that a Gentleman of *Boston*, called Mr *Benner*, used occasionally afterwards to bring him in again:) After this time he was blessed with a successful Ministry, unto the end of twenty years. In which space he on the Lords-day, in the Afternoons, went over the whole body of Divinity in a Cathedrall way thrice, and gave the heads of his discourse, to those that were young Schollars, and others in the Town, to answer his questions in publick in that great Congregation; and after their answers he opened those heads of Divinity, and finally applyed all to the edification of his people, and to such strangers as came to hear him. In the morning on the Lords day, he preached over the first six Chapters of the Gospel of *John*, the whole book of *Ecclesiastes*, the Prophecie of *Zechariah*, and many other Scriptures, and when the Lords Supper was administered (which was usually every moneth,) He preached upon 1 *Cor.* 11. and 2 *Chron.* 30. *per totum*, and some other Scriptures concerning that Subject. On his Lecture days, he preached thorough the whole First and Second Epistles of *John*, the whole book of *Solomons Song*, the Parables of our Saviour set forth in *Matthews* Gospel to the end of Chapter 16. comparing them with *Mark* and *Luke*: He took much pains in private, and read to sundry young Schollars, that were in his House, and some that come out of *Germany*, and had his house full of Auditors. Afterwards, seeing some inconvenience in the Peoples flocking to his house, besides his ordinary Lecture on the 3 day of the Week, he preached thrice more in publick on the Week days. On the fourth and fifth days early in the morning, and on the last day at three of the clock in the afternoon. Only these three last Lectures were performed by him but some few years before he had another famous Colleague. He was frequent in duties of Humiliation, and Thanksgiving. Sometimes five or six hours in Prayer, and

opening of the Word, so undefatigable in the Lords work, so willing to spend and to be spent. He answered many Letters that were sent far and near, wherein were handled many difficult cases of Conscience, and many doubts cleared to great satisfaction.

He was a man exceedingly loved and admired of the best, and revered of the worst of his hearers. He was in great favour with Doctor *Williams*, the then Bishop of *Lincoln*, who much esteemed him for his learning, and (according to report) when he was Lord keeper of the great Seal, went to King *James*, and speaking of Mr *Cottons* great learning and worth, the King was willing notwithstanding his non-conformity, to give way that he should have his liberty without interruption in his Ministry, which was the more notable considering how that Kings spirit was carried out against such men. Also, the Earl of *Dorchester* being at *Old-Boston*, and hearing Mr *Cotton* preaching concerning (if memory fail not) Civil-Government, He was so affected with the Wisdom of his words and Spirit, that he did ever after highly account of him, and put himself forth what he could in the time of Mr *Cottons* troubles to deliver him out of them, that his *Boston* might enjoy him as formerly, but he found spiritual wickednesses in high places too strongly opposite to his Desires.

About this time he married his second Wife, Mrs *Sarah Story*, then a Widow. He was blessed above many in his marriages, both his Wives being pious Matrons, grave, sober, faithful, like *Euodias* and *Syntyeche*, Fellow-Laborers with him in the Gospel, by the first he had no Children; the last God made a Fruitful Vine unto him, His First-born she brought forth far off upon the Sea: He that left *Europe* childless, arived a joyfull Father in *America*; God who promiseth to be with his servants when they passe through the Waters, having caused him to embrace a Son by the way; In memorial whereof he called his name *Seaborn*, to keep alive (said he) in mee, and to teach him if he live, a remembrance of Sea-mercies, from the hand of a gracious God. He is yet living, and now entred into the Work of
the

the Ministry. A Son of many prayers, and of great expectation.

The time being now come wherein God purposed to uperadd unto what had formerly been, a practical and more notable Testimony against the intermixing of humane inventions with Institutions Divine, and to the Gospel Church-worship, and Politie in their purity, he in his All-wise providence transplants many of his Faithfull servants into this vast Wilderneck, as a place in respect of it's remoteness so much the fitter for the fuller inquiry after, and free exercise of all his holy ordinances, and together therewith for the holding forth a pregnant demonstration of the consistency of Civil-Government with a Congregational-way. God giveth *Moses* the pattern of the Tabernacle in the Wilderneck. *Ezekiel* seeth the formes of the House in exile. *John* receiveth his Revelation in *Patmos*. *Jorham* upon mount *Gerizim* is bold to utter his Apologie: And *David* can more safely expostulate with *Saul*, when he is gotten to the top of the Hill a far off, a great space between them. The *Parthians* ^{*Terga conversi*} having learned the Art of shooting backwards, made their retreat more terrible then their onset to their Adversaries. ^{*metuenda Parthi.*} Seneca. The event soon shewed the wisdom of God herein, the people in a short time clearly understanding that truth in the practice, which by dispute they could not in a long time attain unto. In order hereunto, the God of the Spirits of all flesh, stirreth up many of his Faithful ones to leave that pleasant Land, their Estates, their Kindred, their Fathers houses, and sail over the Atlantick-Ocean unto this vast *Jeshimon*. Amongst whom this choice-Servant of God, with many others graciously fitted for such a Work, are sent over to set up the worship of Christ in this desert. A service, of which the Apologetical brethren (may we be permitted to transcribe their apprehension thereof) speak thus. "Last
"of all we had the recent and later Example of the
"ways and practices (and those improved to a better Edition, and greater refinement by all the fore-mentioned
"helpes) of those multitudes of Godly men of our own
"Nation, almost to the number of another Nation, and

“among them some as holy and judicious Divines as this
 “Kingdom hath bred; whose sincerity in their way hath
 “been testified before all the world, and will be to all gene-
 “rations to come, by the greatest undertaking (but that of
 “our Father *Abraham* out of his own country, and his seed
 “after him) A transplanting themselves many thousand
 “miles distance, and that by Sea, into a wilderness, meerly
 “to worship God more purely, whither to allure them there
 “could be no other invitement.

Boza Eleg. 2.

*Exilium causa ipsa jubet mihi dulce videri;
 Et desiderium dulce levat patria.*

*Bereaved Exiles ought not to repine,
 When as the cause presents an Anodine.*

The persons spoken of in this Transcript, in the recital thereof distinguish between the Act and the Agents. This testimony whilst they crave leave to present unto the Reader in way of defence for their undertaking, so far as to be of God; they are ashamed of themselves the Agents, as most unworthy. They here read their duty, what they ought to be; and are not insensible of the goads of the wise, provoking them to be according to their duty: in the mean while confessing and lamenting their too manifest unanswerable walking unto their Profession, and their Brethrens expectation.

The cause of
 his removal to
New-England.

The cause of his departure was this: The corruption of the Times being such, as would not endure his officiating any longer in his station without sin; and the envy of his maligners having procured Letters-missive to convert him before the High-Commission, which a debauched Inhabitant of that Town (who not long after died of the Plague) undertook to deliver to him, according as he had already done to some others: *Mr. Cotton* having intelligence thereof, and well knowing that nothing but scorns and imprisonment were to be expected; conformably to the advice of many able heads and upright hearts (amongst whom that holy man

Mr. Dod.

Mr. Dod of blessed memory had a singular influence) he kept himself close for a time in and about *London*, as *Luther* sometimes at *Wittenberg*; and *Parus* afterwards at *Anvilla*. Neither was that season of his recess unprofitable: but as *Jerom* retired to his den at *Bethlehem* was an Oracle unto many in his time, so Addressees during that interim were made unto him privately by divers persons of worth and piety, who received from him satisfaction unto their Consciences in cases of greatest concernment. His flight was not like that of *Pliny's* Mice, that forsake a house foreseeing the ruine of it; or of Mercenaries, who flie from duty in time of danger: but Providence Divine shutting up the door of service in *England*, and on the other hand opening it in *New-England*, he was guided both by the word and eye of the Lord. And as *David* yielded upon the perswasion of his men to absent himself from danger, so he suffered himself to be perswaded by his friends to withdraw from the lust of his Persecutors, for the preservation of so precious a light in *Israel*; after the example of *Jacob*, *Moses*, the Prophets which *Obadiah* hid in the caves, *Polycarp*, *Athanasius*, yea and Christ himself; *When they persecute you in one City, flie unto another.* *Cyprian* implieth, that a tempestive Flight is a kinde of Confession of our faith; it being an open profession, that our faith is dearer to us then all that we flie from, for the defence thereof. It was not a flight from duty, but from evident, and regularly evitable danger; not from the evil of persecution, but from the evil of obstruction unto serviceableness. It was not a flight from duty, but unto duty; not from the profession of the Truth, but unto a more opportune place for the profession of it.

Thus this Infant and small Commonwealth being now capacitated both in respect of Civil and Church-estate, to walk with God according to the prescript of his Word; it was the good hand of the Lord unto his servants who had afflicted their souls to seek of him a right way for themselves, their little ones, and their substance, to send unto them (amongst many others) this man of understanding, that might be unto them as eyes in this wilderness. His manner of entrance.

entrance unto them was with much blessing. For at his first coming, he found them not without some troubles about settling the matters of the Church and Commonwealth.

When Mr. Cotton (being requested) preaching before the General Court out of *Haggai* 2. 4. *Yet now be strong O Zerubbabel, saith the Lord, be strong O Jeshua son of Josedek the High-Priest, and be strong all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of Hosts: As Menenius Agrippa sometimes by his Oration healed that then-threatening breach between the Fathers and the People of Rome; so through the Lords working mightily by this Sermon, all obstructions were presently removed, and the spirits of all sorts, as one man, were excited unanimously and vigorously in the work of the Lord from that day.*

*Liv. histor.
lib 2. cap. 32.*

In order whereunto the Court considering, That that people of God, all the members of which Republick were Church-members, were to be governed conformably to the Law of God, desired Mr. Cotton to draw an Abstract of the Judicial Laws delivered from God by *Moses*, so far forth as they were of moral (*i.e.* of perpetual and universal) equity. Which he did, advising them to persist in their purpose of establishing a *Theocracy* (*i.e.* Gods Government) over Gods people. It was an usual thing henceforth for the Magistrate to consult with the Ministers in hard cases, especially in matters of the Lord: yet so, as notwithstanding occasional conjunction, religious care was had of avoiding confusion of Counsels: *Moses* and *Aaron* rejoiced, and kissed one another in the mount of God. After which time, how useful he was to England, to N.E. to Magistrates, to Ministers, to People, in publick and private, by Preaching, Counsel, and resolving difficult questions, all know that knew him, and consequently saw the grace of God so evidently manifested in him. In the course of his Ministry in *New-Boston*, by way of Exposition, he went through the Old-Testament unto *Isa. 30.* the whole New-Testament once through, and the second time unto the middle of *Heb. 11.* Upon Lords days and Lecture-days, he preached through the *Acts of the Apostles*, *Haggai*, *Zechary*, *Exra*, the *Revelation*, *Ecclesiastes*, *Canticles*, the Second and

Third

Third Epistles of *John*, the Epistle of *Titus*, both the Epistles of *Timothy*, the Epistle to the *Romans*, with other Scriptures: The presence of the Lord being mighty with him, and crowning his labours to the Conversion of many souls, and the Edification of thousands. Besides these labours forementioned, he hath many Pieces in Print, which being well known, need the less to be here enumerated.

His youth was unstained, whence he was so much the more capable of being an excellent Instrument in the Church in his youth.

after-age. Many do that evil whilst they are young, which makes them unable (at least comparatively) to do so much good when they are old. He must have a good report of them that are without, lest he fall into the reproach and snare of the Devil. Satan catcheth at the scandals of such who are in the Ministry, as fittest materials to make snares unto the pre-
1 Tim. 3. 7.

judice both of the Gospel, and of souls. *Augustine*, to whom God in this respect shewed peculiar mercy, upon his (ordinarily) unparallel'd repentance, telleth us, A good life is requisite in respect of our selves, but a good name is requisite in respect of others. The gratefulness of the most excel-

*Aug. de bono
viduitat. c. 22.*

lent liquor unto the stomach, depends in part upon the quality of the vessel. We may be good men, if we have a good Conscience; but we are not like to do much good, if we have not a good Name. Our Religion, our Report, and our Eye must not be plaid withal. It is a smart admonition mentioned

by *Sturmius* in his Classical Epistles, when upon such an one reading out of *Tully's Offices*, who himself was not of an unblemished life, his hearer objects, *Docet officium, non facit officium*; He teacheth duty, but he doth not do his duty.

*Miraculi instar
vita ier. si lon-
gum, sine offen-
sione percur-
rere. Marian.
l. i. de morte
& immortal.
cap. 6.*

A divine freedom did open *Samuel's* mouth to testify against the sins of the people, whilst they were compelled to testify unto the innocencie of *Samuel*. To be long at sea, and not meet with one storm, is unusual: To live long, and to lead a godly life all-along without offence, is not a little wonder, and a special favor both to our selves and others. He was a general Scholar, studious to know all things, the want whereof might in one of his profession be denominated Ignorance, and piously ignorant of those things, the nescience whereof made him

His Learning.
*Non necessaria
discendo, ne-
cessaria ignora-
mus. Sen.*

more

more learned. One man is not born to all things. No calling (besides Divine requisites) calleth for more Abilities, or a larger measure of humane knowledge then the Ministry; deservedly therefore is his praise great in all the Churches, that he not only gave himself thereunto, but exceeded many that had done virtuously therein. The greater part of the *Encyclopaedia* he excelled in. Those Arts which the University requireth such a proficiency from her graduates in, he both digested and refined by his more accurate knowledge of them. He was a good *Hebrician*, in Greek a Critick, and could with great facility both speak and write Latine in a pure and elegant Ciceronian Stile, a good Historian, no stranger to the Fathers, Councils, or School-men: Abundantly exercised in Commentators of all sorts. His Library was great, his reading and learning answerable, himself a living and better Library. Though he was a constant Student, yet he had all his Learning out of his Books. He was a man of much Communion with God, and acquaintance with his own heart, observing the daily passages of his life. He had a deep sight into the Mystery of Gods grace, and mans corruption, and large apprehensions of these things. It was wont to be said, *Bonus textarius est bonus Theologus*: A good Text-man is a good Divine; If you look upon him in that notion, he was an Expofitor (without offence be it spoken) not inferior to any of this more sublimated age; That great Motto so much wondred at, *Labore & Constantia*, Labor and Constancy, containing nothing more then the duty which God hath laid upon every man. Learning (saith *Hierome*) is not to be purchased with Silver, it is the Companion of Sweat and painfulness; of abstemiousness, not of fulness; of continency, not of wantonness: The earth continueth barren or worse, except indutry be its Mid-wife. The Hen which brings not forth without incessant sitting night and day, is an apt Embleme of Students. The wiser Naturalists who have been serious in improving, and Christians that have been conscientious to improve or redeem their time, for the more effectual obtaining of their end, have distributed the day into certain proportions setting each

His diligence.

Hierom. Apolog. contra Rufinum.

Nocte dieque incubando.

each apart to his predefigned use: Hence the ancient Grecians appointed the first six hours unto their respective contemplative functions, the rest (say they) call upon us to take care of our health and life.

*Sex hora tantum rebus tribuuntur agendis;
Vivere post illas litera Z. monet.*

Melancthon sometime commended this distribution of the day unto a great man; that the four and twenty hours being divided into three parts, Eight be spent in study, Eight in our Bed, the rest as our Bodily Welfare calls upon us. Others give ten hours in the day unto our studies, if strength permits, approving of more according to this division. His diligence was in the third degree most intense, and most exact. His measure was a glasse of four hours, three of which he would sometime say, was a schollars day, and after that rate he spent not a few of his days; he was always an early riser, and in his latter years, not eating any Supper; he made up the avocations of that day by retiring that time, and the rest of the evening to his Study. With *Solon* as he grew Old, so was he continually a Learner: And with *Quintilian* he terminated his life and his reading both together. The constant work of his Ministry was great, if not too great for one man. A Candle may spend too fast: And the improvement of the light whilst it is yet burning admits of degrees, besides his preaching in season, and out of season, he was daily pressed, if not oppressed, with the care and service of the Churches; Attendance to personal cases, and manifold other Employments inevitably put upon him, both from abroad and at home, whence the time remaining (which is not a little to be lamented) was insufficient to attend doctrinal, and especial Polemical scripts, such as the cause of the truth, occurrences of Providence, and his peculiar engagements called for. He was free to give his judgment when desired, but declined arbitration and umpirage in civil differences between man and man, as *Heterogeneous* both to his office and spirit. His course like that of Celestial

Summus diligentie gradus est vehemensissima, & exactissima diligentia.

Ἡμετέραν δὲ αἰὲς πόρτα διανοούμεναι

bodies was always in motion, but still careful to keep within his proper sphere. *Calvin* was not more solicitous not to be found idle; no man more vigilant to contain himself within his measure. It was Religion to him, both to run, and to run lawfully within the white lines and boundaries of his Agonistical race. He was *doing*, and *so doing*.

His Piety.
*Equidem bea-
ros puto, quibus
Deorū munere
datum est aut
facere scriben-
da, aut scribere
legenda. C. Pl.
Tacit. vol. I.*

Pliny accounted those happy men, who either did things worthy to be written, or wrote things worthy to be read. Christians account those Teachers blessed, and blessings, who teach both by their light, and life, in sincerity. Those which best knew his goings out and comings in, cannot but give a large testimony to his Piety. A Saint (above many of the Saints) manifestly declared in the consciences of the godly amongst whom he walked, to be the *Epistle of Christ known and read of all men*. In his house, he walked with a perfect heart: He was an example to the flock, clothed with love and humility amongst his brethren: One of a thousand in respect of his worth; but (as is reported of *Dr. Whitaker*) as one of the multitude in respect of his facile and companion-like behaviour. Both Ability and Modesty in such a degree, are not ordinarily to be found in the same man: Others with much affection beheld the beauty of his face, whilst himself was as one who knew not that his face shined. He was a Father, Friend, and Brother to his Fellow-Elders; and a shining Light before men.

*Bene non regis,
si bene non re-
geris. Bern.
epist. 189.*

As the being of man, so the well-being of humane affairs depends not a little upon Domestick government, whence are the seminaries and first societies of mankind. He well knew a Bishop ought not to be defective in so momentous a duty, incumbent upon all Heads of families: He must be one that ruleth well his own house. In conscience whereof, he himself rising betimes in the morning, as soon as he was ready, called his family together (which was also his practice in the evening) to the solemn worship of God; reading, and expounding, and occasionally applying the Scripture unto them, always beginning and ending with prayer. In case of sin committed by child or servant, he would call them aside privately (the matter so requiring)

lay

lay the Scripture before them, causing them to read that which bare witness against such offence: seldom or never correcting in anger, that the dispensation of godly discipline might not be impured, or become less effectual, through the intermixing of humane passion.

He began the Sabbath at evening; therefore then performed Family-duty after supper, being larger then ordinary in Exposition, after which he Catechised his children and servants, and then returned into his Study. The morning following, Family-worship being ended, he retired into his Study, until the Bell called him away. Upon his return from Meeting, he returned again into his Study (the place of his labour and prayer) unto his private devotion: where (having a small repast carried him up for his dinner) he continued till the tolling of the bell. The publick service being over, he withdrew for a space to his prementioned Oratory for his sacred addresses unto God, as in the forenoon; then came down, repeated the Sermon in the family, prayed, after supper sung a Psalm, and towards bed-time betaking himself again to his Study, he closed the day with prayer. Thus he spent the Sabbath continually.

In his Study, he neither sate down unto, nor arose from his meditations without prayer: whilst his eyes were upon his book, his expectation was from God. He had learned to study, because he had learned to pray: An able Student, a Gospel-Student, because unable to study without Jesus Christ. The barrenness of his meditation at some times, yea though his endeavour were most intense upon a good matter, convinced him whence it was, that his heart musing upon the same subject at another time, his tongue became as the pen of a ready writer. As he was not (comparatively) wanting in Parts, Learning, or Industry; so was he more careful not to trust in them, but to fix his dependence totally upon God. Herein not unlike unto *Bradford*, of whom we read, that he studied kneeling. Another *Synesius*, who was wont to divide his life between Prayer, and his Book. Like unto *Paul*, not sufficient of himself to think any thing as of himself, and professing all his sufficiency to be of God. *But we will give*

Μοδὲν τὸν
βίον εὐχῇ καὶ
βίβλῳ. *Syn.*
ep. 57.

our selves continually to prayer, and to the ministry of the Word.
Men of labour, and men of prayer.

As any weighty cause presented it self either in the Church, Commonwealth, or Family, he would set days apart to seek the face of God in secret: such were the bowels of this spiritual Father, the horsemen and chariots of this Israel. He might say with *Paul*. He was in-fastings often. His conversation upon Earth, was a trading in Heaven: A demonstration of the praises of him who had called him: A practical and exemplary ministry of grace unto the hearer and beholder: A temperature of that holiness, sweetness and love, which continually gained upon the hearts of many spectators. The habitual gracious scope of his heart in his whole Ministry, is not illegible in that usual subscription of his at the end of all his Sermons, *Tibi Domine*, Unto thy honor, O Lord! A taste of the Divine Soliloquies between God and his Soul, the Reader may please to take from these two transcribed Poems left behind him in his Study, written with his own hand. The one entituled thus,

A thankful Acknowledgment of G O D's Providence.

IN mothers womb thy fingers did me make,
And from the womb thou didst me safely take:
From breast thou hast me nurs'd my life throughout,
That I may say I never wanted ought.

In all my meals my table thou hast spread,
In all my lodgings thou hast made my bed:
Thou hast me clad with changes of array,
And chang'd my house for better far away.

In

*In youthful wandrings thou didst stay my slide,
In all my journies thou hast been my Guide:
Thou hast me sav'd from many-an-unknown danger,
And shew'd me favour, even where I was a stranger.*

*In both my Callings thou hast heard my voice,
In both my matches thou hast made my choice:
Thou gav'st me sons, and daughters, them to peer,
And giv'st me hope thoult learn them thee to fear.*

*Oft have I seen thee look with Mercy's face;
And through thy Christ have felt thy saving-grace.
This is the Heav'n on Earth, if any be:
For this, and all, my soul doth worship Thee.*

Another Poem made by Mr. COTTON
(as it seemeth) upon his removal from Boston
to this Wildernes.

I Now may expect some changes of miseries,
Since God hath made me sure
That himself by them all will purge mine iniquities,
As fire makes silver pure.

*Then what though I find the deep deceitfulness
Of a distrustful heart!
Yet I know with the Lord is abundant faithfulness,
He will not lose his part.*

*When I think of the sweet and gracious company
That at Boston once I had,*

And

*And of the long peace of a fruitful Ministry
For twenty years enjoy'd :*

*The joy that I found in all that happiness
Doth still so much refresh me,
That the grief to be cast out into a wilderness
Doth not so much distress me.*

*For when God saw his people, his own at our Town,
That together they could not hit it,
But that they had learned the language of Askelon,
And one with another could chip it :*

*He then saw it time to send in a busie Elf
A Foyner to take them asunder,
That so they might learn each one to deny himself,
And so to peece together.*

*When the breach of their bridges, and all their banks arow,
And of him that School teaches ;
When the breach of the Plague, and of their Trade also
Could not learn them to see their breaches :*

*Then God saw it time to break out on their Ministers,
By loss of health, and peace ;
Yea, withall to break in upon their Magistrates,
That so their pride might cease.*

*Cribum veri-
tatis.*

As Disputation is well called the Sieve of Truth, so in his Polemical labors he was a seeker thereof in love; his scope was the glory of God, unity of the Churches, and the edification of men, not the ostentation of wit. It was his holy ambition not to seem to be learned, but indeed to be bettered : A sincere seeker of light, not of victory. Witness his brotherly acceptance

ance of Dr. Twisse his Examination of Mr. Cotton's Treatise of Predestination; from whom he acknowledged that he received light thereby, and was ready to attest the great abilities of the Doctor, that Star (if any of this Age) of the first magnitude. 'Tis true, Mr. Cotton's mind was then exercised concerning the point of Reprobation: Touching the point of Election, 'tis sufficiently known he was not only Orthodox, but also clear. As there were of old that pretended the Predestinarian heresie to have had its rise from *Austin*; and *Grevinchovius* of late blushed not to say of the famous Dr. Ames, that *Arminianorum malleus*, *Amesius Pelagianizans*, *Ames* Pelagianizeth. So, the wonder is less, if this sound and judicious Divine hath not escaped the imputation of Arminianism from some, notwithstanding the redundant testimony of his Doctrine, and generally of all that knew him, to the contrary; yea, that occasionally he hath been heard to say by Testimony yet alive, and above exception, That he looked at Arminianism as another Gospel, and directly contrary to the tenor of the Covenant of Grace. What *Melancthon* (our ordinary Parallel) sometimes said of himself to *Eccius*, may here be truly applied to him: Mr. Cotton in his Disputations fought not his glory, but Gods truth. So able an Opponent was rare; so candid an Opponent more rare. He that fell into his hands, was likely to fall soft enough ordinarily (except through his own default) not likely to lose any thing besides his Error.

*My Doctor, non
quaro meam
gloriam in hoc
negotio, sed ve-
ritatem.*

A mans wisdom maketh his face to shine. He had a happy, His Wisdom.
a quick, comprehensive, and benign Understanding, as having received the manifestation of the Spirit, for the service and profit of others. To discover the mind of God, and therefore with the sentence of Judgment, in matters too hard for inferior Judges, was no small part both of the worth and usefulness of him that was to minister before the Lord. The Queen of *Saba* proved *Solomon* with hard questions. There is scarce any gift that more approximates the Receiver unto that which the learned call a Divine, then an ability in some measure to send away religious Casuists, as the Wise-man did that renowned Questionist, which communed with him of all

all that was in her heart; And *Solomon* told her all her questions; there was not any thing hid from the king that he told her not. It seemed good unto the Father of lights to make this happy instrument, not only to excell his Brethren, but in many respects, upon this Account to excell himself: A grace so far acknowledged in him, as that all sorts, both the Magistrate and private persons, learned and unlearned, exercised with their respective cases of Conscience, waited under God in special manner upon his lips for knowledge, and sought the Law at his mouth. Hear to this purpose the Testimony of Mr *Davenport* that Eminent and Reverend man of God, the faithful Pastor of the Church at *New-Haven* (a Witness above many) in his own words, as followeth;

“His forced flight from *Boston* to *London* for his safety, “from pursuit of the pursuivants sent to apprehend him, I “well remember: and admire the special providence of “God towards my self and some others in it, amongst whom “safe retirement and hiding places were provided for him, “in and about *London*. For some of us agreed together to “improve that opportunity for a conference with him, about “the grounds of his judgment and practice, whereby the “Church was in danger to be deprived of him, and of the “benefit of his precious gifts, hoping that God might bless “the same, for the communicating of further light, either “to him or to us. Two points were the principal subject of “our discourse.

“1. Touching the limitation of Church-power, to matters commanded, not to things different
“2. Touching the office of Bishops, whether the Scripture-Bishops be appointed to rule a diocese, or a particular Congregation. The discussing of these caused much debate between us, about the meaning and extent of the second Commandment both in the negative & the affirmative part of it, and a diligent examination of what had been Printed, in defence of conformity to the ceremonies imposed, viz. Mr *Wheatlies* arguments in his *Care-cloth*, Mr *Byfelds* on *1 Pet. 2. 13.* and others, with such arguments

“as were either produced, or invented, and urged by any
 “of our selves: Unto all which he answered with great evi-
 “dence of Scripture light, composedness of mind, mildness
 “of Spirit, constant adhering to his principles, and keep-
 “ing them unshaken, and himself from varying from them
 “by any thing spoken *ad oppositum*. When I observed, that
 “all this he did not in speech only, but also in sundry writ-
 “tings (the Copies whereof I have) without the help of any
 “book but the Scriptures, wherein he was mighty; and yet
 “matters that required variety of reading, whether for con-
 “firmation of the truth, or confutation of the contrary, felt
 “frequently into discourse *inter partes*; I admired Gods pre-
 “sence with him, and assistance of him, quickening his ap-
 “prehension, and invention, strengthening his memory,
 “composing his mind, and governing his Spirit far beyond
 “what I had taken notice of any man before him. The
 “reason of our desire to confer with him rather than
 “any other touching these weighty points, was our for-
 “mer knowledge of his approved Godliness, excellent
 “learning, sound judgment, eminent gravity, candor, and
 “sweet temper of Spirit, whereby he could placidly bear
 “those that differed from him in their apprehensions. All
 “which and much more we found, and glorified God, in
 “him, and for him.

So equal a contention between Learning and Meekness
 is seldom visible in any one person. Of *Moses* we thus
 read, Now the man *Moses* was very meek, above all the
 men that were upon the face of the Earth. The Con-
 sciences of those that knew him appealed to, he will be
 acknowledged amongst the meekest of the Earth in his
 days.

I am forced here to make a pause: So conspicuous was this
 grace in him, that multitudes beheld it, not without making
 extraordinary mention thereof. 'Tis true, he had an advantage
 above many in his natural constitution; and its influence from
 his education, heightened intellectuals, and moralities, was
 not inconsiderable; but that which gave the being of meek-
 ness, which sanctified & perfected all, was the grace of Christ.

*Gloriosus est
injuriā ta-
cendo fugere,
quā respon-
dendo superare.*

He was of an acute apprehension, therefore easily sensible of; but so little in his own spirit, that he was not easily provoked by an injury. Sensibleness of dishonor done to God by sin, or of what the offender had done unto himself by sinning, left such impressions upon him, as that his taking notice of any injury done unto himself, was not usually taken notice of. He had well learned that lesson of *Gregory*; It is better oftentimes to flie from an injury by silence, then to overcome it by replying. It was *Gryneus* manner, to revenge wrongs with Christian taciturnity. *Melancthon* overcomes *Luther's* anger, and his own grief, with mildness, patience, and prayer. The non-resistance and softness of the Wooll breaks the force of the Cannon, and so saveth both the bullet and it self. If Inferiors expostulated unnecessarily with him, he would patiently hear them, and give them a brotherly account, pacifying their minds with a gentle, grave, and respective answer. Take one instance of that kind instead of many, unto one of his Hearers then sick of singularities, and less able to bear sound doctrine; following him home after his publick labors in the Assembly, and in stead of better encouragement telling him that his Ministry was become either dark, or flat: He gently answered, *Both, Brether!* without further opening his mouth in his defence; choosing rather to own the imputation, then to expostulate with the Imputer.

Disputations are great trials of the spirits of intelligent men. *Hooper* and *Ridley* were patient Martyrs, yet somewhat impatient Disputers. The Synod held at *Cambridge*, as matters were then circumstanced, was unto this good man an hour of temptation, above what ordinarily had befallen him in his pilgrimage; yet such was his eminent behaviour throughout, as argued in the conscience of the spectators singular patience, and left him a Mirror for the temperament, mildness, and government of his spirit. Pious meekness fits for Church-society. It was he, than whom was not a meeker man upon earth, who continued Israel in Church-communion, and continued in communion with Israel; notwithstanding their manners in the wilderness. To institute, and preserve instrumentally Church-communion, Gospel-fellowship, society,

ciety, and purity, in the exercises that accompany the removal of (as it were) a Nation out of a Nation, Change of Ecclesiastical government, with the many temptations of this Desert, called for another *Moses*: Neither the spirit of separation nor pollution can attain it. To hold communion with men that are sinners, without having communion with their sin, is the only sociable spirit. To extend communion where the rule commands, and to deny communion where the rule forbids, qualifyeth us to live with God and man. They that are strong, ought to bear the infirmities of the weak. Pillars must be bearers, else the building falls. The infirmities of the weak brethren, are the trials and burdens of those which are strong. It fareth ill with the little one, when the frowardness of the Child exceeds the patience of the Nurse. Those things in nature which cannot suffer, cannot mixe. Timber that will not endure cutting, is unfit for jointing. The sword that is good metal will bow to the hilts, and yet come strait again. No metal more solid then gold, no metal more yielding under the hammer. The same Heaven hath the name of Firmament for its stability, and of the Expanse for its being stretch'd out like a curtain, and compassing about the residue of the Creation. The sinews which are the members of most strength, are also members flexible every way, for the better motion of the whole body. Denial of regular communion, is injurious to the body. Rigor is schismatical, Indulgence is defiling, both are scandalous and destructive. Piety and meekness preserve the unity of the Spirit in the bond of peace. *Eccius* sometimes acknowledged unto *Melancthon*, that his mildness, and *Pontanus* his good language, had been very beneficial to the Protestant cause. Yet though he was so gentle, meek, and flexible, that men might persuade him above what could be usually expected from men of his worth; in the things of God he was stedfast and unmoveable. *Moses* the meekest of men, in the cause of God would not yield in the least: *Our cartel also shall go with us, there shall not an hoof be left behind.* *Paul*, who pleaseth all men in all things, in a matter fundamental giveth not place, no not for an hour. Charity so endureth all things, as that

*Quæritam tu-
am fidem &
diligentiam,
sancte Philippe,
desidero.*
Brightman in
Apoc. cap. 3.

the Church of *Ephesus* is commended because she cannot suffer those that do evil. *Melancthon's* milde nature, when spiritualized and quickned by grace, drew forth the commendation of an Enemy; but being left unto it self, gave occasion to his friend to complain: And here, saith Mr. *Brightman*, (relating to the springing and spreading gangrene of Consubstantiation) I find thee wanting; O holy *Philip!* *Luther* at times is too angry; *Melancthon* sometimes is too remiss. The anger of the Old-man is a sin; the anger of the New-man is a duty. *Jacob* curseth the anger of the Patriarchs; God bleisseth the zeal of *Phineas*. The Sanctuary cannot want the fire which is from heaven, neither may it be touched with the fire which is from hell: Gentleness of disposition, when actuated by Christ, makes us so much the more acceptable and profitable unto man: But if the Spirit withdraweth his assistance, we fall short of reaching Gods ends, and the seasonable suppression of exorbitancie. In which respect, if this good man had always had that voice sounding in his heart, which one wished that mild Lantgrave of *Hessen* might have heard from the Smiths forge, [*Duresce, duresce, nitram & Lantgravius durescat!*] haply there are that think some disorders, disturbances; and irregularities might have been prevented by Gods blessing.

But ordinarily, and in matters of greatest weight the Lord was with him. Though his forbearance was both observable and very imitable in the things that concerned himself, yet he could not forbear them whom he knew to be evil. An experience whereof we saw concerning some Heterodox spirits, who by their specious discourses of Free-grace, and subdulous concealings of their principles, so far deceived him into a better opinion of them then there was cause, as that notwithstanding they fathered their Errors upon him in general, and abused his Doctrine to the countenancing of their denial of Inherent grace in particular; yet he was slow to believe these things of them, and slower to bear witness against them. But so soon as the truth herein appeared to him, hear his own words taken out of his Letter written to Mr. *Davenport*. "The truth is (saith he) the body of the Island

"Inland is bent to backsliding into error and delusions: The
 "Lord pity and pardon them, and me also, who have been so
 "slow to see their windings, and subtle contrivances, and
 "insinuations in all their transactions, whilst they propa-
 "gated their Opinions under my Expressions, diverted to
 "their constructions. Yea, such was his ingenuity and piety,
 as that his soul was not satisfied without often breaking forth
 into affectionate bewailing of his infirmity herein, in the
 publick Assembly, sometimes in his Prayer, sometimes in his
 Sermon, and that with tears.

He was a man of an ingenuous and pious candor, rejoicing His Candor.
 (as opportunity served) to take notice of, and testify unto
 the gifts of God in his brethen; thereby drawing the hearts
 of them to him; and of others to them; both to their encour-
 agement, and the edification of many. He did not think
 himself a loser by putting honor upon his Fellow-Elders, but
 was willing they should communicate with him in the esteem
 and love of the people. He was not only a son of peace, en-
 joying the continual feast of a good conscience with serenity
 and tranquillity of affections at home; but also a Peace-
 maker, qualified by the graces forementioned to be a choice
 Instrument in the hand of the Prince of Peace, amongst the
 Churches. Where, if any differences arose, he was ready
 (being called thereunto) to afford his help for the composing
 of them; and had a singular faculty and ability therein, by
 that excellent wisdom, and moderation of spirit, which God
 in Christ had given him, whose blessing also did ordinarily
 crown his endeavours with good success.

He was one, the reality of whose profession gave cause His Hospitality
 unto many to bless the Author of Christian Religion, for
 the kindness of the Lord, shewed unto all sorts by him:
 His Portion in the things of this Life, exempted him
 from being an object of Envy in that behalf. But yet
 behold *quantum ex quantillo*, so much communicated out
 of so little, we may not here be altogether silent, concern-
 ing the Grace of God bestowed upon him, whereby to his
 power, yea above his power, he was beneficent unto o-
 thers, but especially to those of the household of Faith.
 The

The Gospel opened his heart, his lips, and the doors of his House. A Bishop then must be given to Hospitality; apt to teach; as we have seen him Didactical, so you shall find him Hospital. He well remembreth, that there is that scattereth, and yet increaseth, and there is that withholdeth more then is meet, but it tendeth to poverty: *The liberal Soul shall be made fat.* Among others, his Fellow-laborers in the Ministry were entertained with peculiar contentment. To reminde all instances, would take up time: by some of many, take his spirit in the rest. So it was: A Minister (to spare his name) which had gotten into the fellowship of that eminent man Mr. *Arthur Hilderham*, and many other godly Preachers, being acquainted with their secrets, betrayed him into the Prelates hands; who coming to *Boston*, and meeting with Mr. *Cotton*, this *Gaius* had not the heart to speak to him, nor to invite him unto his house: which he said, he never did to his knowledg unto any stranger before, much less to any of his own order. It was the modesty of others, not from any deficiency in him, why the Proverb occasioned by that Corinthian, was not applicable also unto his dwelling: *There is always some body at Cydon's house; Semper aliquis in Cydonis domo.* Some years since there was brought unto *Boston* a report of the Necessity of the poor Saints at *Sigaraa*, a little Church, (whereof the Reverend Mr. *White* then was, and yet is their faithful Pastor) which suffered much extremity by reason of the persecution of their then-prevailing adversaries, forcing them from *Barmudas* into the Desert-continent. The sound of whose distress was no sooner heard of, but you might have heard the sounding of his bowels, with many others, applying themselves unto a speedy Collection, and transporting it to them on purpose, for their seasonable relief: when after the example of the Churches in *Galatia*, *Macedonia*, *Corinth*, and *Rome*, sending their liberalities unto *Jerusalem* in the days of the famine foretold by *Agabus*, the same grace abounding in the Churches of these parts, they supplied them to the value of about Seven hundred pounds; Two hundred pounds whereof were gathered in the Church of *Boston*, no man in the

* Vir pius
241 G.

the Contribution exceeding, and but one equalling the bounty of their then-Teacher. It is here remarkable, that this Collection arrived there the very day (or thereabouts) after those poor people were brought to a personal division of that little meal then remaining in the barrel, and not seeing according to man, but that after the eating thereof they must die a lingering death for want of food; And the same day that their Pastor preached to them (it being the Lords day) out of *Psal. 23. 1. The Lord is my Shepherd, I shall not want*: At such a time the good hand of the Lord brought this succor to them from afar. To give quickly, doubleth, but to give to the Saints in a time of need, trebleth the gift.

Whilst he was in *England*, his eminent piety, success of his labors, interest in the hearts of both superiors, inferiors, and equals, drew much envy upon him; and his Non-conformity added thereunto, delivered him in a great degree unto the will of his Adversaries; whose hour, and the power of darkness being come, spared not to shoot at him, and grieve him; not giving over until they had bereaved him of much of his livelihood, his liberty, Country, and therewith of the sweet society of lovers, friends, and many ways endeared Acquaintance, much more precious to him then life it self.

His sufferings
from men.

Yet the measure of the afflictions of Christ in this kind, appointed to be suffered by him in the flesh, was not fulfilled: But lo, in the time of his Exile, some Brethren (we do not say they were not of us, being willing to hope better things) provoked by the Censure of Authority, though justly, and not without tears inflicted upon them, single out him as a chief object of their displeasure; who though above other men declining irregular and unnecessary interesting of himself in the actions of the Magistrate; and (while opportunity lasted) endeavouring their healing, yet must now be required evil for good; and that by some of them, who were formerly companions with him in the tribulations of this *Patmos*, Respecters of him, had taken sweet counsel together, and walked in the house of God as friends. Hence is he with pen and tongue blasphemed by them, for whom he formerly intricated,

treated, and for whom he both then and afterwards wept and put on sackcloth. Such buffetings of Satan, though sharp, are medicinal at times to the excellent upon earth, who by reason of the body of death indwelling, must be kept weak, that they may be made strong.

Since this time also some reverend, learned, and godly men (haply in zeal against the Congregational-way) sharpened their stile against him. Which if it be the truth, as we believe it is, their speaking so much *ad hominem*, especially to such a man, whose love to any good men much exceeded their displeasure to him, argueth too much of man. Howsoever he was then a sufferer for the Truth: In which respect the pious and ingenuous spirit of learned Mr. *Rutherford*, though in pursuance of the Truth he disputes *ad idem*, and with strength, which is his praise and acceptable, yet he professedly carrieth it as to a Brother, not to an Adversary. There is an excess in too much salt, and not a little to be complained of in personal and causeless aspersions from good men: That smarts, these defile; That makes less comfortable, these tend us to make us unprofitable. Roses are not without their pricks. The Archers have sorely grieved him, and shot at him, and were displeased with him; but his Bowe abode in strength, & the arms of his hands were made strong by the hands of the mighty God of *Jacob*: From thence is the Shepherd and the Stone of Israel. An honest-minded man (saith *Xenophon*) gets by enmity: And *Plutarch* writes a Treatise concerning benefiting by our Enemies, adorning his discourse with that of *Jason of Thessaly*, whose Enemy stabbing him, and intending his death, only opened an ulcer otherwise incurable, and so saved his life. If men without God in the world having only star-light, and scarce so much as seeing men walk like trees, only feeling after the Lord, have thus spoken; we see the greater encouragement why Christians, who are made light by the Father of Light, and know Him that is Love, may (through grace) not only speak better, but also practise accordingly. *Jeh.* can turn the book written against him by his adversaries, into a crown. *Joseph* feeling the benefit of the Patriarchs unkindness, is the more readily

*Plutarch. de
capienda ex
hostibus utili-
tate libellus.*

readily disposed to forgive that wrong, whereby he finds himself made a great gainer. He was a good Accomptant, who esteemed the reproaches of Christ greater riches than the treasures of Egypt. *Paul* takes pleasure in reproaches for Christs sake. The best and most peaceable spirits cannot hope to fulfill their course in a Pacifique sea. The way of the most excellent lieth through evil report and good report, through honor and dishonor. To avoid the fouler part of the passage, is not in the power of man : To walk clean through it, To do well, and approve himself as a Minister of Christ in suffering ill, is all that can be expected from a man of God. *Erasmus* acknowledging some men to do well in some things, will have *Hierom* to excell in all. It was a great Encomium which the German *Phenix* sometimes gave to *Luther* : I (saith he, speaking of himself) am a Logician, *Pomeranus* is a Grammarian, *Iustus Jonas* is an Orator ; but *Luther* is all. Let it suffice to be said of Mr. *Cotton*, that he was a famous Light in his generation, a glory to both *Englands* ; and such an one, in whom was so much of what is desireable in Man, as is rarely to be seem in one Person.

*In hoc uno vult
habetur ut ai-
unt, conjunctum
fuit, eximium
fuit, quicquid
in aliis per par-
tes miramur.
Erasm. epist.
nuncupat. præ-
fixa tom. 3.
epist. Hieron.*

As concerning any Tenet wherein he may seem singular, Remember, he was a man, and therefore to be heard and read with judgment, and haply sometimes with favour. *Hierom* makes a difference between reading the writings of the Apostles, and the Tractates of other Authors : They (saith he) always spake the truth ; These, as men, in some things erre. Let him but receive with some proportion to the measure that he gave, and he will be found no debtor upon that account : No man did more placidly bear a Dissentient. The Jews unto their own question, Why *Asa* and *Iehoshaphat* removing the Idols in high places took not also away the Brazen-serpent, give this answer : *The fathers leste a place for Hezekiah to exercise his zeal.* That great Conqueror vainly feared, that his Father *Philip's* victories would deprive the Son of an opportunity to improve his magnanimity. Much of the wisdom of God, both in the Scripture and Creature, is still unseen ; and it hath been judged but meet,

*Scio me aliter
habere aposto-
los, aliter reli-
quos tractato-
res, &c. Hier.
ep. 10. 2. ep. tua-*

*Non tanquam
affirmator, sed
tanquam serra-
tor. Aug.
Esal. 85.*

that each Age should contribute somewhat toward the fuller discovery of Truth. But this cannot be, except men of a larger Acumen, and greater industry, may be permitted to communicate their notions; especially whilst (as *Austin* in his time) they use this liberty by way of disquisition, not of position; rather as Indagators of Scripture-light, then as Dictators of private Opinions. A Prophet may be heard, whilst he speaks with a spirit subject to the Prophets,

*ou ουναλς
δ' Rūg, ἡν δ
εἰς δὲ αὐτῶν,
&c.
Xen. lib. 8.*

These are the times that passed over him: We are now approaching to his *Novissima verba*, his last words: which the Antients, out of an opinion that the Soul became more divine towards its Dissolution, looked at as Oraculous. The motions of Nature are more intense, as they draw neer towards the Center. *Xenophon* personates *Cyrus* as inspired, whilst he bequeaths his Fatherly and Farewell counsels to his people, friends and sons. *Dauids* last words have their Emphasis, because his last: Now these are the last words of *David*.

The begin-
ning of his
sickness.

Being called to preach at a Neighbor-Church, he took wet in his passage over the Ferry, and not many hours after he felt the effect, being seized upon with an extreme illness in the Sermon. This providence, when others bewailing the sad event, which according to second causes seemed so easily evitable, spake variously of, he comforted himself from, In that he was found so doing. *Decet imperatorem stantem cadere*; It is the honor of a Commander to fall standing. It was *Austins* usual wish, that Christ when he came might find him *aut precantem, aut pradicantem*, either praying, or preaching. *Calvin* returns this answer unto his Friends, dissuading him from his labor of dictating and writing, when his sickness prevailed upon him; What (saith he) would you that the Lord should find me idle? After a short time he complained of an inflammation of the lungs, and thereupon found himself Asthmatical afterwards Scorbutical (which both meeting in a complicated disease ended his days) inso-much that he was forced to give over those comforting drinks which his stomach could not want: If he still used them,

*Quid ergo (in-
quiebat) vultis
me otiosum à
domino depre-
kendi? In vir.
Cal.*

the inflammation grew insufferable, and threatned a more sharp and speedy death : If he left them, his stomach forthwith ceased to perform its office, leaving him without hope of life.

By these Messengers he received the sentence of Death, yet in the use of meanes attending the pleasure of him in whose hand our times are, His labors continued whilst his strength failed. *November* 18 He took in course for his Text the 4 last verses of the 2 Epistle to *Timothy*. *Salute Prisca and Aquila &c.* Giving the reason of speaking to so many verses together, because otherwise, he said he should not live to make an end of that Epistle. He chiefly insisted upon those Words, *Grace be with you all*, so ending that Epistle and his Lectures together. For upon the Lords Day following, he preached his last Sermon upon *John* 1. 14. *And the Word was made flesh and dwelt among us, (and we beheld his Glory, as of the only begotten Son of the Father,) full of grace and Peace.*

Now, he gave himself wholly to prepare for his dissolution, making his Will, and setting his House in order. When he could no more be seen abroad, all sorts, Magistrates, Ministers, Neighbors, and Friends far off, and those neer at hand, especially his own People resorted unto him daily, as to a publique Father. When the Neighbor Ministers visited him (in which Duty they were frequent) he thanked them affectionately for their love, exhorting them also, as an Elder and a Witness of the sufferings of Christ, to feed the flock ; encouraging them, that when the chief Shepherd shal appeare, they should receive a Crown of glory, that fadeth not away.

Finding himself to grow weake, according to that of *James*, he sent for the Elders of the Church of *Boston* to pray over him: which last solemne duty being performed not without much affection, and many tears; Then (as *Policarp* a little before his Death said, he had served Christ fourscore and six years, neither had he ever offended him in any thing) so he told them, (Through grace he had now served God forty years, It being so long since his Conversion : through-

Ostoginta sex annos illi servio, nec me ulla in re laesi unquam. Euseb. lib. 4. cap. 15.

out which time he had ever found him faithful to him, thereupon taking occasion to exhort them unto like effect that *Paul* sometimes did the Elders of *Ephesus*, a little before they were to see his face no more : *Take heed therefore unto your selves and to all the flock, over which the Lord hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.* Particularly he lamented the love of many, yea and some of their own Congregation growing cold to the Ordinances; calling upon them so much the more for their watchfulness in that respect. Which done, he thanked them for their brotherly and loving assistance to him in their holy fellowship, and commended them to the blessing of God.

It remains that we now behold his pious Consort, with those Olive-plants that sate lately about his Table, gathered together about the bed of a departing husband, and dying Father. This was his ultimate solemn transaction with man in this World; Silver and Gold (though he wanted not) he had not much to give them, but the benediction of a righteous Parent they are to expect: *Aeneas* words to his *Ascanius* are fitted to his lips.

Aeneid. 12.

*Disce puer virtutem ex me, verumque laborem,
Fortunam ex aliis* ———

Sons, piety and industry learn of me; the way to greatness in this World is to be learned of others. Antiquity treasured up the Counsels of dying Parents, as so many Oracles. *Isaac* is solicitous to bless, and his Son desirous to be blessed before his death. The Father of the faithful his commanding of his Children after him to keep the way of the Lord, is a means whereby God brings upon *Abraham* that which he had spoken of him. *Solomon*, who remembers the Prophecie that his Mother taught him, surely hears that charge of his Father still sounding in his ears, *And thou Solomon my Son, &c.* I know his children whom he instrumentally blessed, shall be blessed in their relation, in these charges, commands, counsels, blessings, whilst they walk in the way of

of their Father, and keep the memory of his example, and his endeavors relating to them, in the Repository of a pure Conscience.

Audit Parais, ergo nil beatius;

In patre vivit gnatus, in gnato pater.

What Family more happy then his, whilst the Father liveth in the children, as the children live in their Father? That Reverend and Godly man Mr *Wilson*, (who excelleth in love, as Mr *Cotton* did in light) the faithful Pastor of the Church, taking his last leave of him, and most ardently praying unto God, that he would lift up the light of his Countenance upon him, and shed his love into his Soul, he presently answered him in these words: *He hath done it already, Brother.*

His work now finished with all men, perceiving his departure to be at hand, and having nothing to do, only that great work of dying in the Lord, he totally composed and set himself for his dissolution, desiring that he might be permitted to improve the little remnant of his life without any considerable impediment to his private devotions, and divine soliloquies between God and his Soul. For that end he caused the Curtains to be drawn: and a Gentleman and brother of the Congregation that was much with him, and ministered unto him in his sickness, to promise him, that the Chamber should be kept private. But a while after hearing the whispering of some brethren in the room, he called for that Gentleman, saying, Why do you break your word with me? An expression so circumstanced, as that the impression thereof abideth unto this day, in the heart of that godly man, whose omission gave him occasion so to speak. Not long after (mindful no doubt of that great helpfulness which he received from that forementioned brother throughout his visitation) he left him with this farewell: *The God that made you, and bought you with a great price, redeem your body and soul unto himself.* These words were his *ἐξ ὁδοῦ πύνατον*, his last words, after which he was not heard to speak, but lying
some

His Death.

some hours speechless, quietly breathed out his spirit into the hands of him that gave it, *December 23. 1652.* between eleven and twelve (after the bell had called to the Lecture, Thus preventing the Assembly in going to see, what they were but going to hear) being entred into the Sixty and eighth year of his age. So ceased this Silver-trumpet, waiting for the sound of the last Trump. The eyes of his dead body were soon closed; but before that, the eye of his ever-living soul beholds the face of Jesus Christ.

Upon the 29. day the Body was interred within a Tomb of Brick, a numerous confluence of all Degrees, from all parts, as the season would permit, orderly accompanying the corpse, borne upon the shoulders of his Fellow-Ministers, unto the chambers of death; not only with sighs and tears, and Funeral-Poems, all in abundance, but with the solemnity of sorrow of heart it self, alas! too manifest in the carriage and countenance of those, whose visage was as the visage of them which are bereaved of the breath of their nostrils. The Inhabitants of the Land might have said, *This was a great mourning.* Such were *New-Englands* tears for the Man of their desires; of whom they (and especially his own Congregation) cannot speak without lamentation unto this day,

— *Fuimus Troes, fuit Ilium:*

New-England was, and flourished.

Now our Candlesticks cannot but lament in darkness, when their Lights are gone; And the Thrones of *David* mourn, that so many of our late Worthies can be seen there no more: Our desirable men that remain, remove from us, and few they are who return again. And as for those that rise up amongst our selves, such is the portion of this *Jerusalem*, (that though for her time she hath not been an unfruitful mother, yet) they are but few that will guide her amongst all the sons which she had brought forth, yea very few that take her by the hand of all the sons which she hath brought up. Thus are our trials increased, and our strength decreased, that we might learn to trust in God. What the counsel of the Lord is concerning the bereaved Churches of *New-England*, is a solemn and awful meditation.

The

The non-considering that the righteous are taken away from the evil to come, was a symptomatical and threatening incogitance in *Isaiah's* days. Sure we are that *Iosiah* was gathered unto his Fathers, that he might not see the evil that was to come upon Jerusalem. *Augustine* is taken out of the world, before *Hippo* is taken by the *Vandals*. *Barjes* is gotten to his better Country, before *Heidelberg* and the *Palatinate* are delivered into the power of the Enemies. Whatsoever it be, we may not here silence that monitory Apparition in the Heavens that appeared about fourteen days before, and according to the report of some observers thereof was not seen here, after this man of God was taken from amongst us. It was a profane jest of *Vespasian*, who seeing a bearded Comet, said, This Prodigie belongs to the King of *Parthia* that wears long hair; meaning, it did not belong unto himself who wore short hair: But soon after followed the death, not of the King of *Parthia*, but of *Vespasian*. It was a Christian and imitable speech of *Lodowick* the First, who unto his Astronomer, seeing him observing the Comet, and (to prevent an ominous and afflicting construction in the Emperors heart) alleading those words in the Prophet, *Be not dismayed at the signs of heaven*, thus replied, *Timeamus Conditozem huius Comete*, Let us fear the Creator of this Comet, not the Comet it self; and let us praise his clemencie, who vouchsafeth to admonish our sluggishness with such signs.

O quantum distet Deo, cui militat Eiber.

Many instances we have in History of Dissention in Religion, and Heresies following upon these Meteors: A Comet preceded the Furies of the Enthusiasts in *Germany*, 1533: the genuine offspring of whom is that generation commonly known by the name of *Quakers*. Comets are signal, though not causal: They are signal as to changes of Divine providence which befall men, though they have no causal influence upon the minds of men. And be it so, that in themselves simply considered, future Events, whether good or evil, are illegible; yet when they are placed in Conjunction with Scripture-predictions concerning the iniquities of men, ripening for the execution of Divine vengeance, being interpreted:

interpreted according to the word of their Creator, they are not without instruction.

Matth. 24.

Fides menstrua

Mr. Cotton (upon his enquiry after the motion of this Comet) being asked what he himself conceived of it, answered, That he thought it portended great Changes in the Churches. But that which further calleth upon us not to be unmindful of sadder Vicissitudes probably impending, is the formidable Apostacie both from the Order and Faith of the Gospel, appearing and threatening us in this Age. Christ mentions prodigious Tenets of false Prophets, and false Christs arising, as (sometimes at the least) signal of Publick calamities. As the concurrence of multitude of Heresies and mutability in Religion, which gave occasion to that opprobrious and horrid Proverb, *The Christians Faith is menstruous*, was a means to bring in Antichrist: so the present vexation of Consciences, and of the Civil Estates with uncertainty and manifold Heresie in matter of Faith, hath no small tendencie to bring back the Infallible Chair. People will accept of a quiet Harbor, though upon hard conditions, rather then be afflicted with continual tossings in stormy Seas. 'Tis natural to man to covet any quiet Land, rather then to dwell with the terror of a continual Earthquake.

Hen Pietas, hen prisca Fides!

It was no despicable stratagem of the old Serpent, knowing the time of the passion of Christ, and of the baptism of the Apostles, with the baptism wherewith he was to be baptized then approaching; to indispose the minds of the Disciples thereunto, by possessing them with a pleasing, but false expectation of a glorious and temporal Kingdom of Christ in this world to be at hand. Persecution doubtless had been a more suitable meditation for *James*, then to seek great things for himself; who notwithstanding his dream of a Kingdom, was not long after killed by the sword of *Herod*. Time will shew, whether we have more cause to fear the death of the Witnesses yet to come, or to conclude the time of their sackcloth to be over. His advertisement seemeth weighty that tellet

tellecth us, *A credulous security of their death as past, if yet to come, is a more perillous error, then the expectation of it as to come, though already past.* An awful waiting for a calamity conduceth more to piety, then a secure putting from us the thoughts of the evil day. The Disciples not minding the prediction of Christs sufferings, but over-minding an external state of glory, meeting with the Crofs, were so offended, as that they were not free from sad misgivings of heart concerning their Saviour: *But we trusted that it had been he that should have redeemed Israel.* Whereas on the other hand the poor *Albigenses* fighting the battels of Christ Jesus in defence of the Gospel against *Simon Montfort*, though overcome by him with a great slaughter, and upon that advantage of providence taken, solicited by the Bishop of *Tolouse* (then interceding for them) that now God having by the event of war determined for the Romanists against them, they would return from their Heresie unto the Catholick faith: They (at such a time) having seasonably in their hearts that Prophecie, *And it was given unto them to make war with the Saints, and to overcome them;* answered, That they were the people of God appointed to be overcome. Thus they strengthened their faith, by being overthrown; they overcame the temptation, by being overcome; and so not accepting of deliverance, were all slain to a man. Poor *Albigenses* looking seasonably at calamities to come, overcome; the Disciples looking unseasonably at a Kingdom to come, are overcome.

Times are in the hands of God, and to discern the times is the gift of God. Being designed to suffer is not so great an evil, as grace to suffer for the Designers sake, is good: The condition of the Witnesses is higher in the Promises of the great God, then it is low in the Street of the great City. Their Ascension into Heaven after three days and a half, is legible long before their death. *Athenasius* seeth through the storm, and comforteth his Fellow-sufferers, that *Julian's* Persecution is but a little Cloud, and will quickly be over. That Motto somewhat altered by them of *Geneva*, is in this sense as true, and

Plus siquidem ad pietatem valet calamitatis futura expectatio, quam credulitas nimis de ea quasi jam transacta securitas. Mead
Com. Apoc. cap. 11.

Revel. 13. 7.

Nubecula est. cito prateribit.

Possit tenebras

as

G

*Stupor ne sit
an Spiritus vi-
derit christus
non valde tur-
batus sum. &c.
Mel. Adam in
vita Lutheri.*

astruly alterable concerning every Confessor; *After darkness we look for light.* Whether it be an astonishment of heart, or the dictate of the Spirit, *Luther* leaveth the cause of Religion howsoever unto Christ; I (saith he) am not much troubled: yea, I hope as concerning the Event, above what I hoped. God is able to raise up the dead: God is able to preserve his cause, though falling; to raise it up again though false; to promote when standing; if we be not worthy, let it be done by others. *Jacob* foretelling the predetermined and afflicting vicissitudes concerning the tribes of *Israel*, comforts himself in a safe issue of all, as to Religion, and the sincere professors thereof, thus: *I have waited for thy salvation, O God!* Salvation is a full remedy: And then is opportunity for the salvation of God, when the Churches tribulation is such, as, that out of it, none but God can save.

The fixing of a Beleevers eye aright, hath a vivifical and marvellous influence upon his heart. Christ beholding the joy that was set before him, endured the Cross, despising the shame. A Christian runneth cheerfully and undefiledly, over the foulest part of the race set before him, looking unto *Jesus*. The Council looking on *Stephen* saw his face as it had been the face of an Angel: The reason is, *Stephen* looked stedfastly into Heaven, and seeth the Son of man standing at the right hand of God. The best of the servants of God have lived in the worst times. *Noah* was not so unhappy that he lived in an unrighteous Generation, as he was happy in being righteous in that generation. Though the captivity took up so much of *Daniels* life, yet when he shall stand in his lot, at the end of days, it shall be no griefe of heart unto him, that he was both to spend and end his days in *Babylon*. It will be as well with those at that day, who fulfilled their course upon earth, prophesying in sackcloth, as with those who are reserved to live in the glorious times of the Gospel. It is not material in what Age we live, but that we live as we ought, in that Age wherein we live.

Moriar ego morte justorum, & sit finis meus sicut illius.

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Church at *New-Haven*.
The Reverend Mr. *Samuel Whiting*, Pastor of the
Church at *Linns*.
The Pious Widow of the Deceased, and others.

And compiled by his unworthy Successor,

Qui

A longè sequitur vestigia semper adrans.

Boston, Novemb. 6.

1657.

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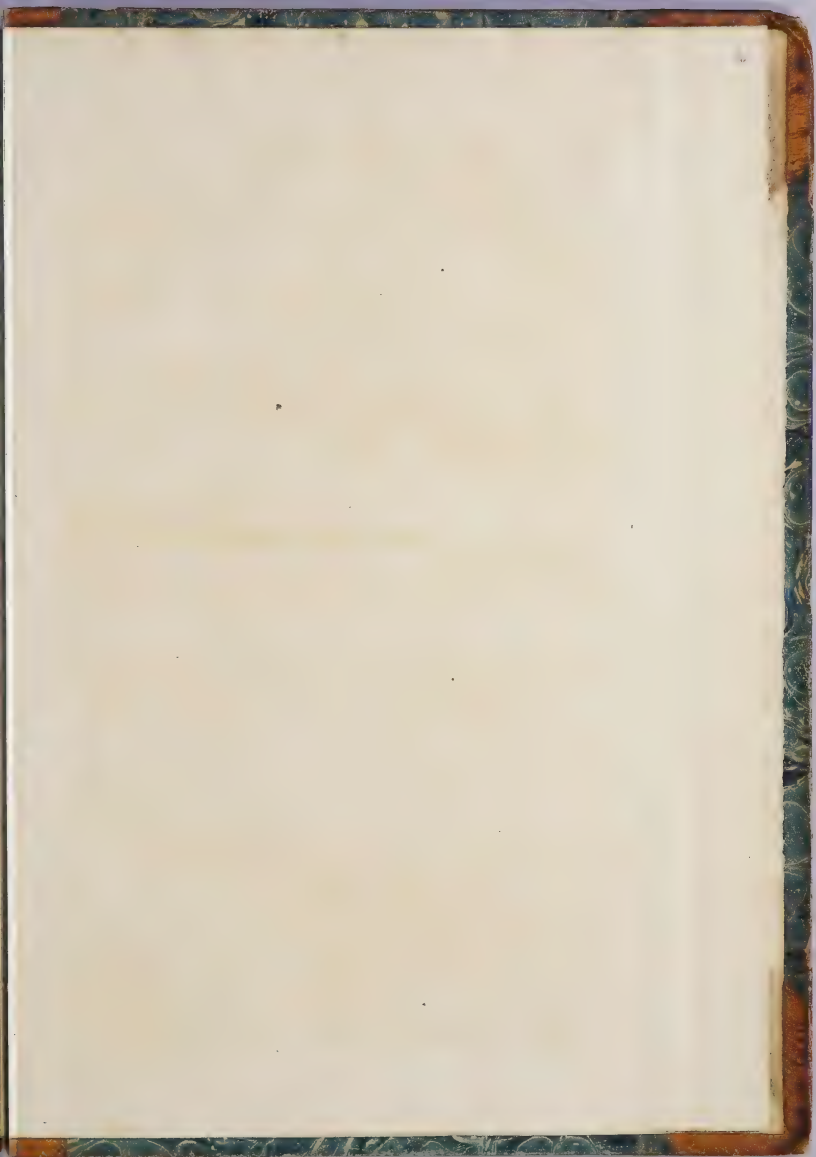
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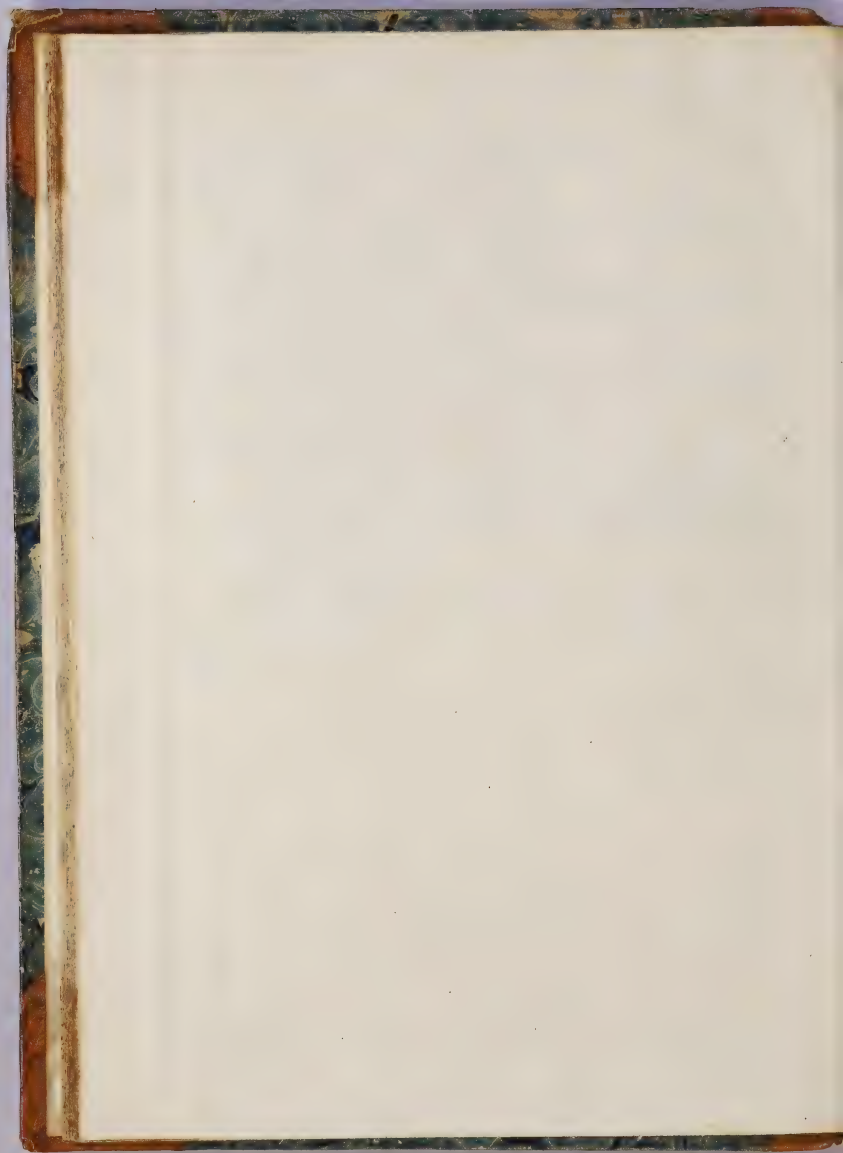
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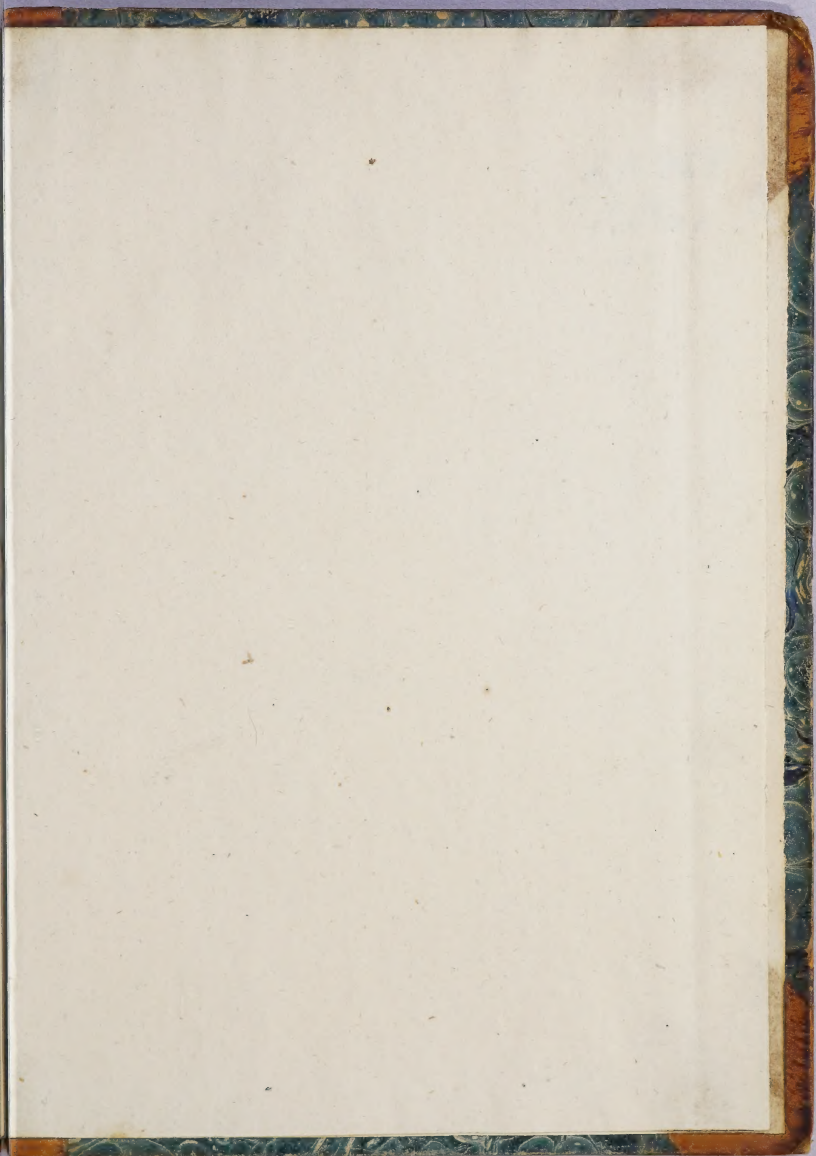
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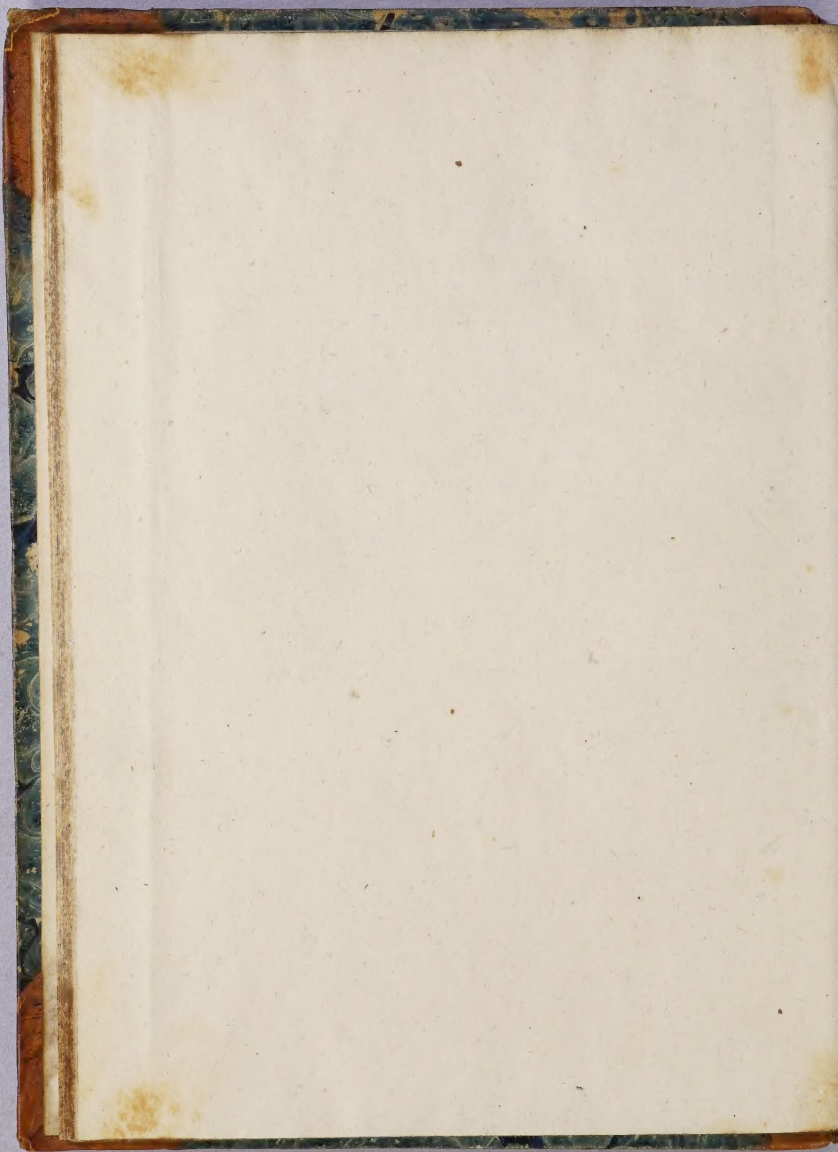
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